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Poetry.

From Keble's Lyra Innocentium.

LENT.

"Sanctify a fast—gather the children, and those that suck the breasts."

'Tis said, the immortal Powers on high
Might envy Saints on earth, for they can die;
They for their Lord may suffer loss;
Those but adore, these taste, the healing Cross.
So while in all beside, dear babe, we pine
For hope as pure as thine,
One gift we have, one token more than thou,
With choice or heart beneath the Saviour's yoke to bow.

No deep of joy to thee is lost
From Christmas, Easter, or bright Pentecost:
No memory-cloud in air, to dim
The unfolding heavens, or mar the Seraphs' hymn.
The gladsome days are thine: to us are sent
The wan soft gleams of Lent,
The kindly waters from the heavens above,
From earth to be exhal'd in dews of tearful love

Our portion in Christ's awful year,
Not thine, is Lent: and yet He calls thee near.
Come, spotless one, He seems to say,
Come with thy pure white robe, and kneel to-day
Beside the fallen and defil'd, and learn
How keen the fires must burn
Of the dread Spirit, purging contrite hearts
With penitential pains, Truth in the inward parts.

Oft have we mark'd thy wistful eye
Fix'd upon ours when evil news came nigh,
As who should say, "My dreams are bright,
Why should the clould of woe on thee alight?"
Then sweeter grew thy smile, thy soft caress
Would closer seem to press,
And for the wo, to thee yet unreveal'd,
Pure balm of kindly hope thou didst unknowing yield.

So be it now: the secret dark
Of wasting sin here in God's awful ark
In mercy may He keep from thee,
Yet be thou near, our penance-hour to see,
Our penance-hour to see, and deeply thrill
At sense of unknown ill.
Thou look'st an Angel: be thy presence found
Like a bright Angel's here, guarding the holy ground.

Oh much we need a loving spell,
To scare away the Powers unclean and fell,
Whom we too oft have tempted nigh,
To bind our burden, dim our upward eye.
Thou from the Font art fresh and undefil'd.
O surely, happy child,
More than angelic power is where thou art,
More than angelic love, to melt the cold dry heart.

Foreign Items.

From the London Times.

DR. WHATELY AND DR. HAMPDEN.

Dr. Whately is the most ingenious man of his day. Dun Scotus, himself, once as well known in Oxford, could not be more subtle. There are, indeed, some little deficiencies which seem to detract from the value of this praise. First, Dr. Whately labors under a positive incapacity for making a fair statement, or estimate, of any case more than usually delicate and involved. Secondly, He never succeeds in impressing conviction on an intelligent hearer, moderately acquainted with the matter in question. Thirdly, Whenever it is possible, he is confuted by the result. The arguments of the Irish Primate, and his friend, Mr. Senior, against an efficient Irish Poor Law, were perfectly irresistible, till the people perished by myriads for want of one. On consideration, these deficiencies will be found to affect Dr. Whately's value, as a truthful relater and practical adviser, rather than as a first-rate sophist. A power of making one's own case, never comes out more, than when there are conflicting circumstances to be disposed of. Dr. Whately always makes his own case, on the opening of his argument, as regularly as a bird builds its nest in the spring. Dr. Paley began his great work on *Natural Theology* with the words, "In crossing a heath, suppose I pitched my foot against a stone, and were asked how the stone came to be there?" Dr. Whately knows how to pervert a good model, he creates a world of his own for his purpose. "If we were to suppose some intelligent and high-minded member of the Church, to have resided for the last fifteen or sixteen years in some remote part of the world, and to return at this time to his country," &c.; and then he goes on to dress up his own microcosm as dexterously as stage mechanists can turn the boards of the Adelphi into a world of waters, or Mr. Turner can make a universe of gamboge. It's all a matter of faith. Only "*suppose*" what the artist supposes, and the rest follows as a matter of course.

We will instance a few of Dr. Whately's suppositions, which he prefixes with all the solemnity of axioms to his argument. We publish both suppositions, and arguments, at length, elsewhere. He supposes, not merely the remonstrant Bishops, but the whole of the ministers, and other members of the Church, who have remonstrated against the present appointment, do not profess to have read Dr. Hampden's works, and only refer to the alleged University censure; that, for these many years, there has been no other obstacle to bringing Dr. Hampden to a regular trial for heresy, than the real soundness of his religious opinions; that the present demand for inquiry into those opinions, has only been grounded on the allegation that there is a *clamor* against them,—a supposition devised for the purpose of introducing a text with an offensive application; that the University, some years since, knowingly and intentionally, repealed its censure; the fact that it was entrapped by a manœuvre of Dr. Hampden's friends into a virtual recognition, but immediately afterwards refused, in full convocation, to rescind the censure; that the "discovery," and public complaint against Dr. Hampden's works, were delayed for three years, till he was nominated Regius Professor, though Dr. Whately himself refers to a very able and energetic appeal to the English Primate, against those works published a year before that nomination, and only one year after the actual publication of the Lectures; that the fact of Lord Granville having made Dr. Hampden Principal of St. Mary's Hall, and, of three out of five trustees under a particular deed, having, at Dr. Hampden's solicitation, made him Professor of Moral Philosophy, go to prove that the University, at large, sanctioned the doctrines of the *Bampton Lectures*; that the persons who voted for the censure in 1836, could, if they pleased, have brought Dr. Hampden to a trial in a regular way, according to the existing statutes, it being notorious that those persons had no such power, and were quite at the mercy of the Vice-Chancellor and Heads of Houses, of whom Dr. Hampden was one, on this point; that Dr. Hampden earnestly demanded a trial, the fact being that his personal friends took very good care that there should be no such thing; that, in the convocation which passed the censure, there was not a majority of resident members; that the circumstance of an objector making a quotation from a work to prove a charge against it, were it possible, or at least conceivable, to reprint the whole 500 pages from the title page to "the end," in a pamphlet which must be on the bookseller's counter to-morrow, and must be read, as well as printed, with some expedition, proves that the said objector is worse than "the most unscrupulous pettifogging attorney that was ever pilloried for perjury;" that "many of Dr. Hampden's assailants have been guilty of the insincerity of lavishing praise on his *Bampton Lectures* to his face, and referring to his solution of their doubts and difficulties on religious points," &c. You have only to "*suppose*" all this, and if it does not prove that Dr. Hampden's Lectures are reconcilable with the doctrine of the Church, or palatable to most of its members, it proves at least, what it is evidently Dr. Whately's most amiable and judicious purpose to prove, that the opposition Dr. Hampden has encountered, has been generally malicious and insincere.

So far from these *suppositions* being generally true, or constituting, at all, a fair view of the case, we never read a statement more perverted and artificial. We are not going to talk about "pettifogging attorneys," or retort on Dr. Whately any other of his own offensive expressions, because we can make allowance for a man in Dr. Whately's position, and are also of opinion, these questions should be treated without reference to personal principles and motives. Dr. Whately feels for Dr. Hampden. *Proximus ardet.* They hold much in common; and it is natural that sympathy for a friend in distress should draw Dr. Whately a little out of his depth as to facts, and a little beside himself as to temper. We will reply with a moderation and candor which we wish he, and other writers on his side, would imitate. Confessedly, as we have several times observed, there has been great neglect, great inconsistency, considerable mistakes in judgment, and such alloy of ordinary feelings as there must be in all human discussions. It is very true that Dr. Hampden has never yet received, either proper *judicial*, or proper *controversial*, treatment. He has neither been tried nor confuted. He has been attacked irregularly, so to speak, by fits and starts, as accident, rather than the standing necessity of the case, suggested.

The real question, however, is, Whether the *Bampton Lectures*, and the pamphlet which professes to be a particular application of their views, are consistent with the teaching of the Church of England? If they are, then the whole opposition, whatever its character, be it ever so pious, or ever so malignant, falls to the ground. If they are not, then members of the Church are justified in doing all their abilities, their influence, and their means will allow, to stigmatize the false teaching, and, if possible, exclude the teacher himself from the chief offices of the Church. Every Dissenter will acknowledge the justice of this. It is not a question of motives, of character, of conduct—nay, it is not a personal question at all. It is a question of *truth*. Many a man has had a very good cause, but has lost it through folly, or worse. The Archbishop of Dublin does not touch the grave question itself,—he only plunges headlong into the accidents and personalities connected with it. He makes it a wrangle about names and dates, and the wisdom, or sincerity, of each particular step in a fifteen years' history. Properly, it is no such thing. It is a solemn controversy concerning certain books now extant, published, avowed, and defended.

ROMAN SEES IN ENGLAND.

The following able article, concerning the erection of Roman Sees in England, is from the English Churchman.

The Canons of the Catholic Church, relative to the Consecration of Bishops, are of the utmost value to the Church of England at the present time. They will be found to act like a two-edged sword, defending her from Dr. Hampden on the one hand, and from Roman aggression on the other. The fourth Canon of the first Œcumenical Council of Nice (A. D. 325) is to this effect:—

"It is most fitting, that a Bishop be appointed by all the Bishops of the province. But if this be difficult, by reason of any urgent necessity, or through the length of the way, three must by all means meet together; and, *when those who are absent have agreed in their votes, and signified the same by letters*, then let the Ordination take place. But in every province, *the ratification of what is done, must be allowed to the Metropolitan.*"

The sixth Canon of the same Council is similar:—

"This is manifest as possible; that if any be made Bishop *without consent of the Metropolitan*, this great Synod has determined, that *such a one ought not to be a Bishop*. If any two or three, out of affectation of dispute, do contradict the suffrage of the generality, when duly passed according to Ecclesiastical Canon, *let the vote of the majority prevail.*"

It is evident from these Canons, that no Bishop can be canonically consecrated without the joint consent of the Metropolitan and the majority of the Bishops of the Province. And the bearing of this decision of the Catholic Church upon the Hampden controversy, is very important. It has been said, that the Government could easily obtain the consent of three Bishops in the province of Canterbury, to consecrate Dr. Hampden. He might, indeed, enjoy the temporalities of the See of Hereford, and sit in the House of Lords; but, without the consent of the Metropolitan and the majority of the Bishops of the province, he would have no mission. We trust that the Archbishop of Canterbury, and the protesting Bishops of his province, will act firmly upon these Canons, should it be necessary. The cause of the Church is in their hands: Dr. Hampden cannot be a canonical Bishop of the Church of England without their consent.

If these Canons be useful in protecting the Church of England from an heretical English Bishop, they are not of less use against the intrusion of the emissaries of the Pope, whether they be Englishmen or foreigners. Without noticing the serious doubts which theologians have, of the validity of the Ordination of any Bishop (and of course, also, of all whom he ordains) who has not been consecrated by three Bishops, or two at the least—which we believe is the case of the Romish intrusive Bishops in England, Ireland, Scotland, and America—the above Canons clearly prove, that they are in reality no Bishops at all; for they have all been consecrated in spite of the Metropolitans and their Suffragans. As to those foreign Bishops, who first came over and commenced the schism in England and Ireland, (Bishop and Smith in England, in 1623 and 1625; and Creagh and Gibbon in Ireland, in the reign of Elizabeth,) their case is completely met by the twenty-second Canon of the fourth Œcumenical Council of Chalcedon (A. D. 451):—

"Let not a Bishop go into another city, or district, not pertaining to him, to ordain any one, or to appoint any Presbyters, or Deacons, to places subject to another Bishop, unless with the consent of the proper Bishop of the district. If any one dare to do otherwise, let the ordination be invalid, and himself be punished by the Synod."

The twenty-eighth (thirty-sixth) Apostolical Canon is still stronger.

"Let not a Bishop presume to ordain in cities and villages not subject to him; and if he be convicted of doing so, without consent of those to whom such places belong, let him, and those whom he has ordained, be deposed."

If the Romanists refer to the usurped authority which the Pope exercised over the Church of England for some centuries previous to the Reformation, we beg they will consult the eighth Canon of the third Œcumenical Council, assembled at Ephesus, A. D., 431. The point in dispute was, Whether the Patriarch of Antioch had a right to govern the Church of Cyprus, and to consecrate its Bishops? And it was decided as follows:—

"An innovation upon the rule of the Church and the Canons of the holy fathers, such as affects the general liberties of Christendom, has been reported to us by our venerable brother Rheginus, and his fellow-Bishops of Cyprus, Zeno, and Evagrius. Wherefore, since public disorders call for extraordinary remedies, as being more perilous, and whereas it is *against ancient usage* that the Bishop of Antioch should ordain in Cyprus, as has been proved to us in this Council, both in word and writing, by most orthodox men; we therefore decree, that the Prelates of the Cyprian Churches shall be suffered, without let or hindrance, to consecrate Bishops by themselves; *and moreover, that the same rule shall be observed also in other Dioceses and provinces everywhere, so that no Bishop shall interfere in another province, which has not, from the very first, been under him and his predecessors*: and further, that *if any one has so encroached and tyrannized, he must relinquish his claim*, that the Canons of the fathers be not infringed, nor the Priesthood be made an occasion and pretence for the pride of worldly power, nor the least portion of that freedom unawares be lost to us, which our Lord Jesus Christ, who bought the world's freedom, vouchsafed to us when He shed His own blood. Wherefore it has seemed good to this Holy Œcumenical Council, that *the rights of every province should be preserved pure and inviolate, which have always belonged to it, according to the usage which has ever obtained*, each Metropolitan having full liberty to take a copy of the acts for his own security, and, *should any rule be adduced, repugnant to this decree, it is hereby repealed.*"

Here we have a remarkable parallel to the dispute between Rome and us; and we see what was the decision of the Catholic Church upon it. It must be observed, that the decree is based altogether upon *ancient usage*, and is passed for *all provinces in all future times*, as well as for the immediate exigency; and that everything contrary to it is repealed. Our Bishops, therefore, at the Reformation, did not separate or dissent from the Church of Rome. They did but vindicate their ancient rights, and act as grateful and zealous champions of the decrees of the Catholic Church; for Great Britain and Ireland were completely independent of the Pope in A. D. 431. Even Roman Catholic writers have admitted that our Bishops were perfectly justified in what they did. Thus the learned Franciscan Barnes says (*Catholico-Romanus Pacificus, sec. iii., De insulæ Magnæ Britanniæ privilegiis.*)—

"According to the 8th Canon of the Council of Ephesus, the ancient privileges of Churches ought to be preserved, *and those which have been taken away by force, ought to be recovered*. Now the island of Britain formerly enjoyed the same privilege as the island of Cyprus, *that it should be subject to the laws of no patriarch*. And, although this privilege was formerly set aside by force, and the tumults of wars, yet, when it was recovered in the time of Henry the Eighth, by the consent of the whole kingdom, and, from that time, ordained, *it ought, for the sake of peace, to be retained without loss of Catholicity, and without the mark of any schism.*"

Notwithstanding this, the Pope has excommunicated the English Church. But, to use the words of St. Augustine to Classicianus, "Illud plane non temere dixerim, quod si quisquam fidelium fuerit anathematus injuste, ei potius oberit qui faciet, quam ei qui hanc patiter injuriam." However, as our thirtieth Canon of 1604 proves, the English Church does not excommunicate the Roman Church in return. Consequently, no foreign Catholic is precluded from attending our Churches; for there is nothing in our ritual that can give him offence, or which he can refuse to acknowledge as wholly and entirely true. It is of no use to assert that our ceremonies are different from those to which he has been accustomed; for, as St. Gregory says to Leander, "In una fide nihil officit Sanctæ Ecclesiæ consuetudo diversa." A small variation in dicipline will justify no man in becoming a schismatic.

"When I come to Rome, (says St. Ambrose, Archbishop of Milan,) I fast on Saturday; when I am at Milan, I do not fast: and so, when thou goest to any Church, observe its customs, if thou wouldest neither give just cause of offence, nor take offence without cause."

St. Ambrose did not look for Milanites at Rome, nor, if he were alive now, would he look for Romanists in England.

And if this be the case with foreigners, and their responsibility when they come among us, what is to be said of those, our natural-born subjects, who venture, upon such insufficient grounds, to withdraw themselves from a Church, between which and them, the obstacles to union are all of their own making? For surely they will not presume to make those things obstacles to communion, the belief of which *the Nicene Fathers never urged, as essential to any man's salvation.* We do not know why the Romanists separate from our Church, except it be for this one reason, that the Pope has ordered them to do so—a sufficient authority *in Rome*, but of no more authority, *in the British dominions*, than the Bishop of any other Diocese in Christendom. And they who, in obedience to his commands, separate from their canonical Bishops, are accountable for the sin of weakening the authority of the Episcopate of Christ, as well as for the guilt of living avowed and determined in schism.

BISHOP DANIEL WILSON,

AND THE NEW CATHEDRAL OF CALCUTTA.

An interesting letter was read at the last Meeting of the Christian Knowledge Society, from the Bishop of CALCUTTA, containing an account of the Consecration of the Cathedral in which he has taken so much interest, and to which he has himself so liberally contributed. It must, indeed, have been a gratifying event to the Venerable Prelate to have brought to a happy conclusion the labor of so many years. He evidently writes in a tone of exultation, which, indeed, was natural—and details circumstances to which we should have thought he would not have attached that importance which, in our opinion, really belongs to them.

The anxious labors and cares of many years (he says) were amply rewarded on the day of the Consecration, October 8th last. Such a sight had never been seen in Calcutta as on that day. An interrupted success had attended the progress of the works. The deviation from the regular Gothic, imposed by the climate, had long been acknowedged as wise and proper. Expectation was all awake. The magnificence of the scene, both within and without the sacred edifice, must have been witnessed in order to be fully credited. . . . When I entered the great western door, (observes his Lordship) the whole length of the sacred edifice opened before me—248 feet, including the walls; a sea of heads on all hands; the beautiful picture of the Crucifixion, rising above them in the great eastern window; the holy table, with Her Majesty's superb service of Communion plate; the stalls for the Clergy on the South and North sides of the choir, &c. In a moment the organ burst forth, and the procession began. Forty Clergy were present, and twenty divinity students. . . . . . . At the Offertory, nearly 2,000 rupees were collected for the Calcutta Additional Clergy Society. The Holy Communion then commenced. The Clergy kneeling round the sacred table, all in their surplices, as in Cathedrals at home, was a touching scene. Between 140 and 150 Communicants partook of the blessed Sacrament of the Body and Blood of the Lord. The entire Service lasted about five hours. The impression of the whole scene on the native crowds was extraordinary, and scarcely less on the East Indian population. Daily service has been celebrated since, and two full services on the Lord's Day, with every prospect of steady congregations. About 400 on Sunday mornings, and from thirty to fifty on week days. . . . . I trust that the edifying usages and rites of our Protestant Episcopal Church, as settled by Cranmer, Ridley, Jewel, and Hooker, may be most carefully and strictly observed.

In a letter addressed to the Society for the Propagation of the Gospel in Foreign Parts, his Lordship further observes—

The Rev. M. Campbell's letter of December, 1839, announcing the Venerable Society's intention to found a native Canonry burst with a suddenness upon my mind (of which the impression is still lively) proportionate to the magnitude and unexpectedness of the grant. I am burning with desire to be able to fill up the new Prebend. The uses of the Cathedral began to appear at the solemnity of the Consecration, when the forty Clergy and twenty divinity students had for the first time stalls to resort to. . . . The parochial service on the Lord's day, and the daily Cathedral prayers already promise complete success. . . . The weekly prayers are a novelty; we number, however, from thirty-five to fifty, and I doubt not, in the cold weather, we shall to 100. For our chief people have not in general their families wirh them, or have not been accustomed to family worship if they have. We have widows also, and widowers, officers of the army and navy, devout soldiers, pilots, &c., who will rejoice on hearing daily the Church-going bell. The Clergy also resort to Cathedral service with delight. Thus, more than all I anticipated appears likely to be answered.

In common with all good Churchmen, we quite enter into the Bishop's enthusiastic expressions of delight, and, while we acknowledge with him that "the external building is nothing, the spiritual end, in the conversion and edification of souls," is what we should singly look to, we entirely agree with him as to the importance of the system of external means, which, through his liberality and exertions, has been made available for the advancement of true religion in the important city of Calcutta, which will, of course, give a tone to the religious feeling of our eastern empire. The solemn edifice, with the careful attention bestowed (as the Bishop informs us) on the propriety of its architecture—the magnificent ceremonial—the beautiful east window—the superb service of its Communion Table—the Clergy arrayed in their surplices, and ranged in their appropriate stalls—and, above all, the daily Cathedral service—all these things we delight to hear of, and most earnestly believe that if this be maintained with the same zeal with which they have been commenced, as described in the Bishop's communication, they cannot fail to be instrumental both in the conversion of the heathen population, and the promotion of a true religious faith amongst the resident Christians.

But, we ask ourselves with surprise, can this be really DANIEL WILSON, once Incumbent of Islington, now Metropolitan of India, who speaks in these terms of enthusiasm of surpliced Priests, painted crucifixes, daily services, and magnificent ordinances? Can this be the man, who, scarcely a year back, made a sort of progress through the Dioceses of England, haranguing congregations against Tractarians and Romanizers, and who, in this very letter, trusts that the "pure Gospel, free from Romanizing tendencies, will be preached in this new edifice, from generation to generation?" Surely the Bishop of CALCUTTA must be aware, that had any one else described the opening of a new church, or cathedral, in the same glowing terms which he himself has employed, his Evangelical friends and admirers at home would have branded such a person as a semi-Papist, a deluded Tractarian, a Pharisaical observer of legal rites and ceremonies.

However, we have no disposition to reproach the Bishop with his inconsistency. We are rather glad of his authority to quote, in opposition to his quondam associates in England, who are so fond of branding ceremonial observances as Popish and superstitious, that such things are, in Bishop DANIEL WILSON's opinion, really conducive to the promotion of true religion.

We also hail this letter of the Bishop of CALCUTTA as an evidence—and it does not stand alone—that some of those persons who have been loudest in their abuse of Anglican doctrines and usages, and have even done much by their writings and speeches to raise a prejudice against the revived customs of the English Church, are beginning to discern their error, and are not unwilling to make what reparation they can for the injustice of their invectives against men whose object has been all along, like that now avowed by the Bishop of CALCUTTA, to restore the Church of England to its decent order and magnificence, "carefully and strictly to observe the edifying usages of our Protestant Episcopal Church, as settled by CRANMER, RIDLEY, JEWEL, and HOOKER," and to guard the precious deposit of the faith from Romanizing tendencies on the one hand, and *neological abominations* on the other."

We are glad, by the way, to see that we should have had his Lordship on our side in the struggle against the appointment of Dr. HAMPDEN.—*Eng. Churchman.*

Communications.

For the Churchman.

No doctrine is more clearly revealed in the Holy Bible than that of Baptismal Regeneration—the doctrine, namely, that the Sacrament of Baptism has been constituted by Almighty God the means whereby men are to be brought out of the curse inherited by their birth of the offspring of Adam, and new-born into that state of being in which it is appointed that men shall enjoy the remedy for that curse procured by the atonement and mediation of Jesus Christ. And the clear teaching of the Bible further represents this birth as not a mere barren change from one state to another, but as accompanied with whatever degree of "inward and spiritual grace" is requisite for guiding and strengthening the moral agency to the attainment of the end for which that birth is given—the holiness of the gospel, with the enjoyment of its gracious and precious privileges here, and its everlasting happiness hereafter.

So thoroughly interwoven is this doctrine with the Bible, that strike it thence, and you make that volume "another gospel." And so of the standards of the Church: read them without this doctrine, and you encounter a heterogeneous and discordant mass from which both Christ and the Church are expelled.

The usual objections to this doctrine are of that faithless sort which surround evangelical principles with difficulties of man's device, and then conclude that therefore the principles are inadmissible, and whatever in Scripture or the Church appears to favor them, must be evaded by being resolved into subtile allegory, or subjected to the nullifying influence of elusive and non-natural interpretation. They are, in character, not unlike the objections of infidelity to God's creating all men rational and immortal beings, and endowing them with that reason which is an emanation from His own perfect and infinite intelligence, because of the irrational and ungodlike natures and propensities which disgrace and ruin so many of them. In both cases the good Christian gratefully adores the kindness and love of God for His gifts to men; acknowledges their sufficiency for their greatest benefit in time and eternity; and traces the failure of this benefit to the true cause—the abuse of that moral-agency which is essential to human nature, and to all God's designs and plans respecting it, and which every man has the ability given him to render subservient to his preparation here for intellectual, moral, and spiritual perfection hereafter.

No more, however, does our regeneration insure the blessings of the inward and spiritual grace then given; than does our first or natural birth the blessings of the intelligent and reasonable soul then given, or of what is called the natural sense of decency and fitness, of virtue and benevolence, which appears to be the birth-gift of many minds. We accordingly find in Scripture constant calls on the new-born children of God, to repent of their wickedness, to be converted from the error of their ways, to flee from the impending wrath of God, and serve him with a changed heart, and newness of life. And so the Church, the divinely appointed witness and keeper of Holy Writ, and guide and instructor of men, is perpetually impressing upon those who, in baptism, were born of water and the Holy Ghost, and thus made members of Christ, children of God, and inheritors of the kingdom of heaven, the necessity of constant renewal in heart and mind. The Bible and the Church, too, in recognition of the melancholy fact that even in them that are regenerated, the infection of nature too often leads to a wandering far from the service of God, and into deep devotion to that of his enemies the devil, the wicked world, and the sinful lusts of the flesh; direct to them the most solemn calls, the most awakening motives, and the most dreadful threatenings, for their *conversion*—their change from sin to holiness—their becoming new creaures. Even the very best of the baptized, who examine their lives and conversations by the rule of God's commandments, and that not lightly and after the manner of dissemblers with Him, but honestly, thoroughly, and disinterestedly, will never find the Church's confession of guilt, and prayers for pardoning, sparing, and restoring mercy, and for grace to be truly changed and renewed, inapplicable to their case. Often will their hearts lead them to the earnest appeal to Heaven with which they are called to solemnize the great annual day of humiliation—"*Turn Thou us, O good Lord, and so shall we be turned.*" Indeed, the most forcible, and the most truly evangelical, call upon sinners to be converted and live, is that which fully recognizes the inestimable privileges and blessings of the state of salvation into which their Heavenly Father admitted them in baptism, and the horrible guilt and danger of casting them off, and neglecting so great salvation.

Truly, then, does it behoove the regenerate, that is, all baptized persons, to "rejoice with trembling." The privileges and obligations of the evangelical covenant, into which they have been admitted, impose a heavy burden of responsibility, which must greatly increase their guilt, and the severity of their punishment, if they are neglectful of it. It is feared that there is among Christians a lamentable degree of spiritual hardness, growing out of opposite causes. Some delude themselves with the idea that they are safe, because of evidence afforded by certain states and operations of mind, that they have been justified by faith, and are therefore sealed unto everlasting life: others think all safe, because they have been baptized, and maintain a tolerably regular and decent communion with the Church. Tendencies in both these directions are far from being uncommon, and often lead to such habits of spiritual carelessness, coldness, and indifference, such worldly and sensual propensities and courses, such unchristian indulgences of temper, dispositions, and passions, such falling short in duty, and such positive violations of it, as to present a *thorough change*, a *true conversion*, as that which only can impart, even to the regenerated, consistency of Christian character, and any reasonable cherishing of Christian hopes. And too often, alas! is the fearful spectacle presented, of such a falling off from the Christian profession, as to render necessary a conversion more thorough than that needed by many, and from a vastly more dangerous state than that of many, who never knew the way of righteousness.

Never, till the Christian's probation is ended, is he free from danger in these directions. His regeneration not only brought him into a state of exalted privileges and blessings, but also into one of earnest and constant duty, of labor, of striving, of care and watchfulness, of perpetual going on towards perfection. The Church, which was God's instrument in his regeneration, would, through the promised grace of the Holy Spirit, minister to all this by her ceaseless round of hallowed services and instructions; by constantly keeping God's Word before her members in public, and urging them to constant companionship with it in private and in the family; by her preachings; by her catechisings, and (if her members would let her) her care and guidance of the entire education and training of her youth; by her confirmation, and meet preparation therefor; by her frequent communions; by her days and seasons of holy commemoration, of fasting, abstinence, and extraordinary acts and exercises of devotion; and by perpetually seeking to imbue them with the principles and affections of that godly, righteous, and sober living, whereby, in the love of God above all things and of their neighbor as themselves, they are to do whatever they do, to the glory of God, with a main desire to make their Christian calling and election sure, and with an entire devotion to working out their own salvation. From all their failures and lapses herein—and they will be many and serious in the very best—they must penitently pray and strive that they may be raised to newness of heart and life. And those unfortunate apostates whose decidedly unchristian characters prove too plainly that their taking of God's name in baptism has been utterly in vain, can—their baptism notwithstanding—be rescued from the everlasting recompense of "*cursed children*," only by deep, thorough, heart-rent *conversion*. B. T. O.

For the Churchman.

Mr. Editor,—I have lately seen in one of our periodicals, the following extract from a querulous pamphlet published some time since:—"I have no objection to the custom," [of bowing at the Saviour's name,] "having observed it from my youth up, though not in that extreme way which now has become the badge of a party, and which, it seems to me, is calculated to interfere with the solemnity of public worship."*

Methinks the writer must have had in mind something like the following, from among the godly groans of the puritans of Hooker's day:—"When Jesus is named, then of goeth the cap, and downe goeth the knee, wyth suche a scraping on the ground, that they cannot heare a good while after, so that the word is hindered."

M. S.

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* And this, by the way, was said in opposition to a censure that had been past on a light and irreverent mode of complying with this custom.

For the Churchman.

"Oh, what a sight were man, if his attires
Did alter with his mind;
And, like a dolphin's skin, his clothes combined
With his desires!" HERBERT.

It is a fact worthy of some consideration, how gradually and obviously the language of the numerous sects in this country, as also that of the Church, are becoming alike. A few years ago, the Congregationalists of New-England, never dreamed of calling their places of worship by any other name than meeting houses. Fifty years ago, a Congregationalist who should have said he had been to Church, would have been certainly misunderstood. But now most of the little white buildings, that have taken the places of the old meeting houses, scattered over the country, as well as the more stately edifices of towns, have all become *Churches*; and it is decidedly vulgar to talk of going to *Meeting*. In some instances, the style of architecture, adopted by sectarians, has something of the character of that common in the Church of England, and the Church in this country. A few of these quasi churches have received names; but in these cases the *St.* is omitted, as the retention of that would be too much in the fashion of the lady in scarlet.

While these very significant changes have taken place in the vocabulary and outward form of dissent, there have occurred changes no less significant in regard to things of more vital importance. In many places of worship, among the Congregationalists, where, a few years ago, the preacher read only his text from the Holy Scriptures, now whole chapters are read, and deemed an essential part of divine service. Many congregations in the same sect, instead of psalm singing after the puritan fashion, have adopted the mode of chanting psalms, the Lord's Prayer, the Beatitudes, and other selections of Scripture. And there are quite a number of instances where *Liturgies*, of greater or less extent, composed or arranged by the minister, are constantly used.

During the same period, the Church herself has made some changes in her language, or mode of speaking. Instead of "the Church of God"—"the Church of the living God,"—churchmen now say, with great suavity and with a sort of apologetic emphasis—"Our Church,"—"Our Zion,"—"Our Communion,"—"Our beloved Church,"—"The Church of our affections!" In the same spirit of complaisance, all altars have become tables, and the Holy Sacrament of Baptism, an "*interesting ordinance!*"

In this universal jumble, one needs, in order to know what is meant, assistance which is afforded him, neither in the Holy Scriptures, Dictionaries, nor the Prayer Book. Without settling the question who a writer is, and where he is in the matter of religion, one is entirely in the dark in regard to what is meant by—"Our Church,"—"Our Zion,"—"the Church of our affections." The Apostles and primitive Fathers, never wrote anything respecting but *One Cup* or *Communion*, except that quite undesirable one, mentioned by St. Paul in 1 Cor. x. 21. And we find nothing in either of the sources above mentioned, in regard to more than "*One* Catholic and Apostolic Church."

Now the object of this paper is neither to correct the vocabulary of dissent, nor inquire into the signification of these changes, which are known and read by every observant man. But the end of the writer is gained, by pointing out this insensible attrition of language, and, as a matter of course, of ideas, in reference to the most important points. And it is certainly very much to be desired, that churchmen may use the language of the Church, carefully avoiding those forms of expression which confuse and confound truth, and make "the Holy Catholic Church," a sect among sects. R—n.

For the Churchman.

Mr. Editor,—A correspondent of the Protestant Churchman, who is probably one of the editors, speaks thus of a pious custom of the Church:—"I approve of this custom of bowing, in the creed, at the name of Jesus;" and adds, in reference to what he regarded as a censure from another quarter, for non-compliance with the custom, "but I ask, who art thou that judgest another man's servant, if he sees fit not to do this thing?" He then quotes the language of the Bishop of Virginia—"If it be said that it is a custom, where has the Church bound us to observe what is not ordained by law, so that it may be called *one of the precepts of the Church*?"

This is all well enough; and I hope the Protestant Churchman will hereafter be so consistent and honest, as to abstain from censuring those of the clergy who see fit not to observe the custom, ordained by no law of the Church, of leading the public prayers, with their faces towards the people. No man has a right to judge them if they prefer, as the Church allows them, the more devout and appropriate custom of kneeling with their faces from the people.

The only place, I believe, in all our services, where the Church requires prayers to be said with the "face towards the congregation," is in the "Consecration of a Church or Chapel." In the prayers thus to be used, the Bishop is required to *turn towards* the congregation; and this, immediately after another prayer, which, of course, is supposed to have been said with his face *turned from* the congregation. The direction in the communion Service, after the opening Lord's Prayer and collect, and after the confession, that the Priest *turn to the people*, is evidence that those acts of devotion have been said while he was turned *from* the people. The Church, therefore, establishes the principle that it is right for the minister to say the public prayers with his face turned from the people. And surely what is right in the Communion Service, and the Consecration of a Church, cannot be wrong in the Morning and Evening Prayer, and in the Litany. At all events, with regard to these, facing the people "is not ordained by law, so that it may be called one of the precepts of the Church:" it has not been "ordained and approved by common authority," as Bishop Meade says of bowing in the creed; and "I ask, who art thou that judgest another man's servant, if he sees fit not to do this thing?" The averted posture seems to have been that intended by the English Reformers: for in the English Prayer Book, at the reading of the lessons in the Daily Service, it is said—"he that readeth so standing and *turning* *himself*, as he may best be heard of all such as are present." This supposes that, in the immediately preceding part of the service, he has been turned from the people.

"Now for one, Sir," (to use very respectfully the language of the writer in the Protestant Churchman,) "I approve of this custom of" the minister being turned from the people in the public prayers. I think it most catholic, most accordant with christian usage, most modest, most favorable to devotion, most agreeable to "the natural decency of things." But herein I desire to judge no man; and only ask, in return, that no man shall judge me.

Not foreign from this subject, are the high-handed efforts recently put forth in distant sections of our Church, to coerce, by the assumption of unlawful and tyrannical authority, a compliance with prelatical will, in the material and shape of altars, and in the internal decoration of Churches, as well as in this matter of the posture of ministers in the Divine Service. "Where has the Church bound us to observe what is not ordained by law?" Is he a true christian shepherd of the flock? or a lord over God's heritage? who puts his word in the stead of law, and withholds episcopal *duty* from a portion of his charge, as the penalty of disobedience to that word? Let Protestant Churchmen, clerical and lay, and American citizens, clerical and lay, who would ward off tyranny and popery from their Church, give the reply.

R. D.

For the Churchman.

THE HAMPDEN AFFAIR.

Mr. Editor,—Like every body else, I have reflected on this case, and, like most persons, it may be presumed, I surmise that it will have *some* ulterior effect on the union of Church and State in England: while the personage now so conspicuous, and ere now probably made a bishop, will subside into an ordinary episcopal magnate, of ordinary measure, and willing to allow his days of note to sink into the ordinary repose.

As, however, the case is yet warm, it may be well to glean and reposite some of the improving though it has awakened. And for this purpose, as well as to invite more able pens, I trouble you with the following remarks.

Without access to the fundamental documents, but relying on statements recently published in this country, I assume the following to be the chief points giving interest to the affair. Some years ago, Dr. Hampden delivered lectures, and afterwards published them, in which he disparaged certain theological words, employed especially in creeds or symbols; the creeds or symbols themselves sharing impliedly the censure. This disparagement of well-received phraseology, couched probably in unguarded language, was held to be disaffection to the doctrine thus indicated; and he was condemned by the University of Oxford. The English prime minister, however, selected him for the bishopric of Hereford; which selection, as a kite doth its tail, carrieth the election and all the other proceedings, till the mitre is on. At this, many of the clergy and laity murmured loudly; a number of the bishops expostulated; and the Dean of Hereford refused his personal consent to the election, though he (in part) authenticated officially that act of the Chapter. A palpable farce in the judgment of common sense, yet an important legal and canonical solemnity, was acted, and that in public, at the Confirmation (so called) of the election, giving the formal concurrence, the *reputed* concurrence, by his representatives, of the Archbishop of Canterbury. And now, if an exterior legal interposition before a secular court has not resulted preventively, as it scarcely can, Dr. H., through the unrelaxing hold of the State upon the Church, is the Lord Bishop of Hereford.

The case being thus before us, we first inquire,—does objecting to the *words* of symbols or creeds, or even to symbolic formulæ in themselves, amount to a denial of the *doctrines* they express? The difficulty of getting by this test is formidable in the highest degree. But Dr. H. has declared that he believes the whole doctrine of the three Creeds; which must settle that point in the present issue. This declaration compels the verdict of his substantial orthodoxy. But there is the further and kindred question: Granting his belief of the doctrines referred to, is strong *affection* for them, such as the commonest of common sense requires in a bishop, 'set for their defence,' compatible with the repudiation of the long-current formulæ or phrases by which they are avowed?* In replying to *this* query, self-testimony cannot, as on the former point, be allowed. Concerning the state of his heart, no man's word is as decisive as his conduct,—no man's professions as conclusive as the practical indications that escape him. Hence, for example, if any one protests that he not only believes but loves the doctrine of the Trinity or the Divinity of Christ, yet declines or is unwilling to avow them in the only terms ever used or known which preclude evasion,—then, alas, demur is unavoidable,—he thinks he loves them,—but he may well be accounted mistaken. A well-known New Testament critic proclaimed sturdily his admission of these doctrines; whether he was equally positive of his affection for them, I do not recollect: but who would concede him the latter, in the face of his notorious and sweeping abandonment of respectable *readings* in their favor? In this view, a most ponderous *burden of proof* lies on Dr. Hampden; and how *can* he remove it, without recourse to the very expressions he decries? With such an *onus*, and relief so impracticable, his elevation is clouded by a difficulty not to be resolved. Not among the labors of Hercules himself, was release from a *burden of proof* imposed. Dr. H. may love orthodoxy; but how, without the rejected aid of symbols and symbolic terms, shall he convince those who think he errs in guaging his own heart, his own partialities?

Here is the downright verdict of common sense, of unsophisticated reason; and the ordinances of catholic antiquity maintain it, by requiring, for an episcopal election, the free consent of the metropolitan, and a majority of the bishops of the province. But LAW is downright as well as reason; and where the Church is formally and intimately connected with the State, the law of the land must govern the whole issue: *that* follows of course. Well, the law of England has for three centuries placed the choice of bishops *absolutely* in the sovereign; while yet, by a *fiction* both legal and canonical, the electors and the Archbishop are considered as electing freely and confirming freely, and the consecrators as consecrating freely. To effect these ends, however contradictory, the statute overrides the ancient canons prescribing *absolutely* the result, yet maintaining the semblance of the due ecclesiastical forms and proceedings. Why such a law was made, or why it is contained, or how rational beings agree or submit to the absurdity, and even co-operate in it, are questions irrelevant, whether in administering the edict or in yielding obedience to it: the law *must* govern, must govern *all* concerned. We Protestants think the emergence in the time of Henry VIII., required the stringent enactment: yet, if the sovereign influence should become popish or heretical, we should find it a two-edged sword. Be this as it may, the law is there, living and unrepealed. And all on whom devolved the election, the confirmation, the consecration, knew perfectly well, when they accepted office, that such was the requirement, and that they must conform to it. To those who thus became its willing instruments, the discussion of its propriety was not open, except as a speculative argument for future benefit: they could not demand *ex post facto* relief, from even their pressing and aggravated difficulty. No help was there but in the receding of the prime minister, or of Dr. Hampden. The mandate is explicit, is imperative, is unyielding.

Moreover: A Christian "must needs be subject, not only for wrath, but for conscience' sake," not only through fear of the tremendous *præmunire*, but also in simple deference to the living statute. If, indeed, a living statute order a Christian to violate a fundamental truth of revelation, to deny, or dishonor the Saviour, to worship other gods than Jehovah, he must "obey God rather than men:" but entrusting the safety of orthodoxy and protestantism to the sovereign, who is sworn to maintain them, is not surrendering or compromitting fundamental truth. Three hundred years ago, the concession of this trust, if we may so call the seizure of it, was the only adequate earthly protection, and therefore the only apparent means of heavenly protection, against the idolatrous and inherently persecuting "mother of abominations." Whether this trust should be relinquished by the State, or boldly resumed (if possible) by the Church, before she becomes entirely independent,—and whether she is now ripe for either the partial or the complete emancipation,—are questions for the solution of her "children," not of "strangers." On the abstract point, however, of an establishment, we may say—that the "things of God" and the "things of Cæsar" are distinct—that, as nations, whether empires, kingdoms, or commonwealths, in their national character and rights, exist only in and for this world, where they and all their complicated affairs are instruments of Providence, the interests of the nation, as such, the public policy, the policy of "Cæsar," must govern *him*—that, when "Cæsar" rules the Church, he *cannot* but rule it, even its interior affairs, to serve his own policy, his country's welfare—but that, when the Church freely rules itself, it can order her own interior policy, the promotion of the cause of Christ and the truth, without clog or fetter, while yet submitting loyally to the civil policy of "Cæsar," "for conscience' sake." Further: As, on the one hand, priests and ecclesiastical men make the very *worst* civil rulers, except, and that only sometimes, when the robe covers the *mere* statesman, so it may be expected, on the other hand, that statesmen will prove *bad* ecclesiastical rulers. In this matter, as in the 'division of labor,' and the division of intellectual pursuits, there is (so to speak) a division of both intellect and "conscience." Let Cæsar devote his "conscience" to the nation; Paul will devote his to the Church: both are doing the work of God; and that work will be better done when they 'labor' separately, then when their respective objects and measures are blended and confused.

Under an intimate connexion of State and Church, the State of course governing, ecclesiastical appointments must ordinarily be made through the less or greater influence of political motives, personal considerations not being here reckoned, as they adhere to every system; and if the ecclesiastic chosen, be merely in good ecclesiastical standing, and a moral man, nothing more can be required of the appointed. In fact, he cannot require more, without usurping the theological tribunal. Dr. Hampden, correct in morals, was *rectus coram ecclesia*, unimpeached of error by the Church; for the Universities, though appendages of the Church, and specially entrusted with the education of its clergy, and both influencing it and influenced by it, are not sacred functionaries; and hence his condemnation at Oxford, though eminently worthy of regard, is not matter of record within the Church proper. Thus technically free from censure, the premier designates him for the bishopric. All is correct, legally and canonically; and if orthodoxy plead her common-sense rights, how will she meet the reply, that, by her *establishment*, these were too largely surrendered to be reclaimed at her sole pleasure? Having accepted the yoke, she must be content to bow her neck to the burden. And the result is, that Lord John Russell is *accurate*; while yet no judgment, that does not substitute technicality for congruity, will frankly declare him to be *right*. He would have been just as accurate, however, besides avoiding the incongruity, had he nominated an unobjectionable divine to the Chapter of Hereford.

Accuracy is a strong fortress, often constructed indeed of ignoble materials, and the favorite citadel of both plausibility and hypocrisy, yet commonly impregnable. The prime minister has been, in this transaction, as good "as the act directs." And as good in orthodoxy "as the act directs" is Dr. Hampden. His *subscription* to the three Articles of Ordination, requires him to believe the three Creeds and the rest of the XXXIX Articles of Religion: (Canon 36:) but nothing is said of the obligation of the creeds and the articles in themselves, or of the desirableness of such formularies or of symbolic terms. A man *may* say, though it savors lamentably of a vagary, that he detests all creeds, yet accepts the entire endoctrination of these three. He keeps within the statute, though on the verge of inconsistency. And if only within the statute, he is not beyond the reach of the sceptre of favor giving him the royal beckon to honor and advancement.

On the whole, the premier and his favorite may exult in the unscriptural application of the scriptural maxim,—"the law is good, if a man use it lawfully."

I have hazarded the opinion, that the appeal to a secular tribunal has little probability of success. It *may* prove otherwise. If it should, it will amount to a revolution in the ecclesiastical affairs of England: but to what extent, and with what results, no man can foretel. Some event in the last century, I think the action of parliament alone, during the insanity of George III., has been regarded as a silent political revolution, establishing the virtual sovereignty of that body. And an Edinburgh Review, not a twelve-month old, if my memory serves me, denominates Great Britain a republic, of which the monarch is but *princeps*, the chief personage or head magistrate, the effective sovereignty being divided among the ministers. It is possible, therefore, that, under the good providence of God, a revolution is even now silently working for both the relief and the further trial of our venerable mother Church.

Your OLD FRIEND.

Feb. 24th, 1848.

P. S. There are *episodes* in this drama. Allow me to advert to some of them.

Lord John Russell affords two episodes. His endeavor to protect himself under the acquiescence, never really given, of the aged and urbane Archbishop of Canterbury, was an unfortunate descent from official greatness to official littleness. His curt reply to the Dean of Hereford was more happy: rectitude and all sound principle were with his lordship, when he simply reminded that dignitary, that his refusal to elect the nominee, would be a violation of the law.

Dean Merewether's episode invites our sympathy, yet without commanding our approbation. It is hard to give consent under compulsion; and it is excruciating to do so with a misgiving conscience. Yet when he took his office, after perhaps seeking it, he knew that he *must* fulfil any *conge d'elire* that might be sent him, or resign, or else suffer the terrible *præmunire*, and so become an outlaw, without home, property, or rights in his native country, neither a protected Englishman nor a tolerated alien. His ultimate course relieves him, we trust, of both the resignation and the penalty; but it elicits no better than a mingled admiration. The allegation that he sought the bishopric for himself, is probably a mere perversion of the effort of some over-zealous friend. And it is possible that his cautious procedure was regarded as the one best calculated to further the rescue of the Church from this unpitying despotism of the State. But as far as appears, his yielding to law has been ungracious. That he was "subject for wrath's sake," cannot well be denied. That he was, also, "for conscience' sake," we are bound to hope.

The Bishop of Oxford has furnished an episode that will not "tell well in history." He remonstrates,—he raises an ecclesiastical proceeding against his presbyter, Dr. Hampden,—and *then*, he reads the Doctor's offending lectures,—and that done, he revokes the proceeding!

The Low Church party in this country, very many of them, with the *tertium quids*, or non-contents, have perpetrated an episode that history will not touch.

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* A theologist here and there objects to the word *Person* for the Divine Three, because it varies somewhat from its primary meaning, as currently understood, when applied to a man; but many terms are employed in only an approximate sense. And what would be thought of a chemist who should disallow the word *oxygen*, because, when originally devised, it imported the only element of acidity, whereas there are now recognised acids without oxygen? So of *artery*; so of *sacrament*, &c., &c.

For the Churchman.

Mr. Editor,—Sometime since, a literary gentleman of Pennsylvania quoted in your columns from some published stanzas of the editor of the Protestant Churchman, to prove that the sentiments of their author are inconsistent with the tone and teaching of his paper. The editor, replying in a way peculiar to himself, endeavored to avoid the only fair construction of his rhymes, and expressed more than half a willingness to recall the sound doctrine he had put forth in a somewhat attractive form. His defence was so lame, that even his present coadjutors could have tolerated it, only because he is too convenient an instrument for them to dispense with, without some overpoweringly pressing cause. Still, in moments of doubt, his associates in the duties of the editorship (shall I say his masters?) may have asked, 'What do those stanzas mean?—What could Mr. B. have intended to inculcate by them?'

Fortunately for all concerned, the answer is at hand. The gentleman very *innocently* has helped us to light.

I take it for granted, that though he does not write every thing which appears editorially in his columns, he is permitted to make remarks on books of poetry, without restriction: for, as he has written some verses, poetry may be considered as his peculiar province. We may assume, therefore, that he is responsible for the leader on "Mr. Tupper's New Volume," in his paper of the 19th ult.

He tells us, "the droppings of the pen that wrote 'A Thousand Lines,' and the 'Proverbial Philosophy,' are, in our humble judgment, among the best of the poems of that accomplished author. They are full of life and vigor; utterance all fresh and warm from the heart of a Christian poet, whose rare powers are dedicated to the interests of humanity and religion." Giving specimens of the beauties and other excellent qualities of the volume, he notices with special approval, the poem entitled "The Consecration," as "a sweet picture, which reminds us of some of Wordsworth's ecclesiastical sonnets. It is one of several which might be adduced to prove that true poetry can be allied to the purest devotion, and the mingled incense of the imagination and of the heart may ascend together to the 'high and holy place' whence they originally came, when the noblest and purest minds are brought, by Divine grace, to lay their rare endowments on the altar of the Eternal."

Of course whatever is given as evidence of such remarkable excellence, must be understood as being endorsed by him who quotes it. We take the following, therefore, as expressive of the editor's own views, and consequently as a key to the meaning he meant to convey when he penned the stanzas to which his Pennsylvania friend redirected his attention:

> "Come in, thou King of Glory, yea, come in,
> Rest here awhile; great Conqueror for good!
> *Bless thou this font to cleanse from Adam's sin,*
> *Spread thou this table for celestial food!"*

The mystery then is entirely dispelled! No matter what the Protestant Churchman may generally say, its editor, when he has a chance to speak for himself, is Catholic and right. He believes in the great doctrine of the sacraments, as the Church of Christ has always received the same. In his heart, Mr. Editor, he is as much an advocate of Baptismal Regeneration and the Real Presence ("*more real because spiritual*") as you are. What a pity it is that he is not less "under tutors and governors!" What a pity that he is not now as disinterestedly bold as, in former days, when he wrote for your columns, he was honest and upright!

Earnestly wishing him better things than his present position seems to allow, I am, dear Mr. Editor, as ever,

Yours faithful, AMICUS.

For the Churchman.

Mr. Editor,—It is mournful to observe the hardening influence of wilful continuance in sin. The Protestant Churchman, in the flippancy of that indifference to the great distinctive principles of the gospel, which leads it to take, in the Hampden affair, the contrary part to the great body of the more devout churchmen, high and low, is not satisfied with an exhibition of its shallowness in any thing like argument; but it is perpetually endeavoring to injure the true evangelical view of the subject, by insinuations against the moral purity of many who feel that the gospel will not be safe in the hands of Dr. Hampden, as one of the chief shepherds of the Church. Connect this with the fact that that paper perseveres in its wilful and deliberate falsehood, that the Bishop of this Diocese was unanimously convicted by the Court, although it has frequently been called on to retract it, and tell the truth; and what is it but evidence that its moral sense has become so blunted by persevering sin, as not to see the wickedness of endeavoring to shield its own immorality by recklessly speaking evil of others?

It is to be expected that "whosoever loveth a lie" should, when his purposes may require, "turn from the truth." Hence we are not surprised to find the Protestant Churchman applying the phrase "*prosy* rejoinders of the Churchman," to the masterly editorial defence, by the latter paper, of Catholic truth against popish error, which is so satisfactory and instructive to the real friends of the Protestant Reformation, and of sound evangelical doctrine. Some men care not what interest is strengthened, or what weakened, provided their ungodly tempers can be indulged.

N. E.

For the Churchman.

Rev. Sir,—Many of our Church brethren have talked much, wrote much, and said quite too much for some time past about the salary of our Missionary Secretaries, and other expenses attending our collections. Upon examination I find that our expenses do not very far exceed those of other Missionary bodies. In 1846 we received about $54 000, the expenses chargable to same equals about 1100.

The receipts of the American Board of Commissioners for Foreign Missions, for 1846, was about $211 000, and expenses chargable on the same was a fraction over 11 per cent.

The receipts of the Wesleyan Methodist Missionary Society, for the same time, amounted to $495 657, and expenses to $45 373, making a little over 9 per cent.

The Baptist Home Missionary Society received $18,161 50, and expenses attending the same $1,585,-28, being a fraction short of 9 per cent.

The Methodist Episcopal Missionary Society received $78 932, and their expenses were $3,945 20, equal to 5 per cent.

So we see that our talking brethren have not brought much to pass; and hereafter I hope all will talk less and do more, until all our Missionary debts are paid to the last cent.

C.

For the Churchman

Dear Sir,—In your notice of an ordination, held by Bishop Potter, in St. John's Church, Brooklyn, on the 14th of January last, the name of the candidate then admitted to the deaconate, was printed "*Charles Gardiner*." It should read, "*Charles Huntington Gardiner*." This correction seems requisite, inasmuch as Mr. "*Charles Gardiner*," a gentleman belonging to the Diocese of Western New York, has also recently taken Holy Orders, and accepted a call as Assistant at St. Luke's, Philadelphia, as appears by a notice in the last Churchman. If of sufficient importance, will you please correct the inadvertent omission in the former notice, and oblige,

Yours truly, D. G.

February 29, 1848.

THE CHURCHMAN.

New-York, Saturday, March 4, 1848.

Subscribers who have received their bills for dues to this paper, are respectfully requested to remit without delay by mail, postage and exchange at the expense of this office.

Agents of this Paper having funds in their hands, will particularly oblige us by forwarding the same by mail.

For the Churchman.

Mr. Editor.—There is a point of liturgical order on which there is some difference of opinion among the clergy; many of whom would be glad to be favored with your view of it. It relates to the following rubric: "The Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the week after, where it is not, in this book, otherwise ordered." Some of us think that this can hardly be considered as properly applying to the days between Epiphany, Ash-Wednesday, and Ascension-Day, and the following Sundays, respectively. Please let us have your opinion, if convenient, before Ash-Wednesday.

Yours, with a high sense of the value of your editorial labors. V. Y.

Another period of the ecclesiastical year, to which the above communication is applicable, occurs in Christmas Week, when the Feast of the Nativity happens on an earlier day than Wednesday, so that there is an interval between the Feast of the Holy Innocents and the Sunday after Christmas.

We reply to V. Y., with the more confidence, from knowing that our view of the case is that which has often been expressed by the Bishop of this Diocese, both as Diocesan and as a Professor in the General Theological Seminary.

The Church clearly provides for the daily public celebration of the Lord's Supper. She therefore evidently intends to have a Collect, Epistle, and Gospel for every day. If, in any case, there is an apparent failure in providing for this, it must be taken for granted, that such failure is unintentional; and we must try to find a remedy for it in the obvious spirit and analogy of her services.

The days between the Epiphany and the first Sunday after, present the strongest case of all the above. After the Gospel for The Circumcision, occurs the following rubric:

"The same Collect, Epistle, and Gospel, shall serve for every day after, unto the Epiphany."

This makes them proper for the Second Sunday after Christmas, if there is such a one. The provision, however, ceases at the Epiphany. It does not extend to any days between that Feast and the Sunday next following. Here, then, there is not only no provision for, but an implied forbidding of, the use of that Collect, Epistle, and Gospel, on those days. And yet, no one will pretend that the Church's provision for the celebration of the Eucharist is suspended during that time. We think the difficulty may be very satisfactorily met, by looking, as above intimated, into the obvious spirit and analogy of our liturgical services.

Christmas Day, the Epiphany, Ash-Wednesday, and Ascension Day, are each a point at which a change occurs in the seasons of the Christian year. Christmas does not belong to Advent; nor the Epiphany to Christmas;* nor Ash-Wednesday to the Pre-Lenten Season;† nor Ascension Day to the Easter Season. This, undoubtedly, was the reason for terminating the use of the Circumcision Collect, &c., at the Epiphany. And we think it will be admitted to be sufficient ground, drawn from the obvious spirit and analogy of the Church's services, for replying to our correspondent, that, in our humble opinion, the Collects, Epistles, and Gospels, respectively, for Christmas Day, the Epiphany, Ash-Wednesday, and Ascension Day, should serve for every day after (except there should occur in that time some special Holy Day, having similar appointments for itself,) unto the following Sunday.

We will take the liberty of indulging in a thought, which has occurred to us while reflecting upon this subject. It seems to be a desire of the Church, to elevate the above mentioned days to at least a near approximation to the holiness of Sunday. Two of them are distinguished by Proper Prefaces in the Communion Service, and are there invested, like those glorious and very special Lord's Days, Easter Day, and Whitsunday, with the dignity of being the commencement of *holy weeks*. Three of these Holy Days, also, give their respective names to the following Sunday, or Sundays, and determine their character. May not this be a reason, satisfactory and gratifying to devout Christians, for keeping those days very much as Sunday is kept?

Another correspondent, "N. Cæsarea," (not our former correspondent, "Neo Cæsarea,") puts to us the following question, with a request for our opinion on the subject: "Why do some clergymen visibly perform an act of private prayer, during the celebration of praise in a congregation; and this, as is most frequent, during the singing of the Gloria Patri?"

The writer probably has reference to the time of singing the metre psalms and hymns. This part of the service appears to have had its origin in the *Introits*, or portions of Psalms appointed to be sung, in the ancient Church, and continued for a time in the Reformed Church of England, while the Priest (*introibat*) was entering the Chancel. Bishop White considers the introduction of the Psalms, in metre, into the worship of the English Church, as growing out of a provision in an act of uniformity, passed in the reign of Edward VI., "that psalms or prayers, taken out of the Bible, might be used in divine service, provided it were not done to the omitting of any part thereof."‡ With us, the Psalms and Hymns in metre are "allowed to be sung before and after Morning and Evening Prayer, and also before and after Sermons, at the discretion of the Minister." Hence it appears that they are not *required*, but only *allowed*. Morning and Evening Prayer may be performed, with entire regularity, without them. Neither are they *parts* of Morning and Evening Prayer; but are allowed to be sung *before* and *after* each. Like the ancient Introits, they are usually sung while the minister is passing from one part of the service to another—as from Morning Prayer to the Communion Service, and from that to the Sermon. They occupy the interval during which the minister—where this is done—changes his vestments. Nor do we suppose it at all wrong to consider the space of time thus occupied as one of very allowable rest to the officiating minister.

From these considerations, "N. Cæsarea" will probably not be surprised that we draw the inference, that our usual metre-singing, although appointed by the minister, is intended as a devout exercise of the *people*, without *his* being necessarily considered as a participant in it; and that, consequently, there is no irregularity in what we suppose to be the very prevalent custom of the minister's engaging, during this singing, in his private devotions, before proceeding to the Communion Service, or to the Sermon.

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* The Feast of the Circumcision is a part of the Christmas Season, as appears from its being made, by the provision of the Proper Preface in the Communion, the Octave of Christmas, and from its Collect, Epistle, and Gospel, being ordered to be used throughout the remainder of the Christmas Season.

† Including the three Sundays "before Lent."

‡ Memoirs of the Church, 1820, p. 293.

The Concert in behalf of the Rev. Mr. Marcus, will be given at the Tabernacle, this evening, Thursday, March 2d; and as this notice will meet the eyes of some before the regular day of the publication and delivery of our paper, we hope it may be the means of furthering the benevolent design of his friends who have taken this means to testify their regard for him personally, and their appreciation of his labors. "If any man," says a correspondent, who enters warmly into the design, "has claims on Episcopalians in this city, it is the Rev. and excellent gentleman for whose benefit this concert has been gotten up. His indefatigable zeal, while it has merited and obtained the applause of both British residents and American citizens, and drawn out the warm gratitude of British emigrants, has been one which has met no corresponding pecuniary reward." This tribute is just; and what gives it peculiar force at the present time, is the fact that Mr. Marcus is just recovering from a severe illness, contracted in the discharge of his pastoral duties by exposure to the Ship Fever. We hope, most sincerely, that the encouragement given to this effort may be such as to relieve the pressing necessity of one who has labored with the most exemplary disinterestedness and fidelity, and with no other reward than the consciousness of faithfully discharging his high and arduous duty.

We learn that Mr. Wills has been invited to deliver his Lectures on Ecclesiastical Architecture, under very flattering circumstances, both in Philadelphia and Boston. Mr. Wills does not profess to be a Lecturer, in the popular acceptance of the term. He was led to read his Essays on the Art to which he is practically devoted, by the suggestion of some of our first Clergymen and Laymen, who thought that it might serve to deepen and direct aright, the interest which manifestly exists, and is increasing, in the community, in reference to a more proper style of Church Edifices and Church arrangement and adornment. Mr. Wills acceded to the suggestion, and hence his appearance before the public as a lecturer. His success we have recorded. It is, however, rather as *the Architect* that we would have him known; and we hope that he may soon have an opportunity here to show his taste and skill, which, elsewhere exhibited in his buildings, have gained for him so good a name in his noble profession.

We would call the attention of our readers to the advertisement of St. John's Institute, Mount Alban, near Georgetown, D. C., of which the Rev. Anthony TenBroeck is Rector. We are glad to know that this Institution is now in successful operation. The Rector has high qualifications for his responsible position. Thoroughly sound in principle, warmly interested in the work of Christian education, and with no little experience as a practical educator, he deserves, as we hope he will receive, large patronage. It is a most satisfactory testimony of his ability and successs, that, on his removal from Orange, N. J., to his present residence, he carried with him, notwithstanding the distance, several of his old pupils.

For the Churchman.

SPIRIT OF THE AGE [?]

BUSINESS IN A SMALL WAY.

Instance 1. The Southern Churchman fumes and frets, because Mr. Dana, the Publisher of the Journal of the General Convention, has been allowed, by the Secretary, to insert, under the cover, an advertisement of the Publications of *the General Protestant Episcopal Sunday School Union!* This is only paralleled by the refusal of the same paper—as we have heard—some time since, to insert the *paid* admertisements of the Union! And this, too, when Books of Puritan Theology, and *Works of Fiction*, were advertised in its columns. Its littleness, only relieves such conduct from the charge of inquisitorial intolerance and bigotry.

Instance 2. The Protestant Churchman, of last week, fills half a column with an attack on the Rev. Dr. Mead, Secretary of the Lower House, for having inserted a list of the Clergy of the Diocese of New York, with the name of its suspended Bishop at the head, marked as suspended. The Secretary does not need a friend's defence. He can take care of himself, if he deems the attack worthy of his notice. But the meanness of the thing—its superlative smallness! Let it be that the Bishop is as bad a man as his enemies say—let it be that there is a doubt of his being in the See of New York—still, what of nobleness,—of magnanimity—of anything that is manly and Christian—is there in such a course! It is not to be endured, that the name of Dr. Onderdonk should appear on the list of the Clergy—even with the brand of his sentence! It is enough to make one ashamed of his species.

HOMO.

New Publications.

THE ARCHITECT, *February*, 1848, *No.* 1, *Vol. II. price 50cts., is a series of Original Designs, for Domestic and Ornamental Cottages, connected with Landscape Gardening, adapted to the United States; illustrated by drawings of ground plots, plans, perspective views, elevations, sections, and details. By W. H. Ranbetts, Architect.* New York: William H. Graham, Tribune Buildings.

This is an admirable publication, and one that ought to meet with universal favor, and is much the most sensible and practical, of all the works of the kind, we have encountered; published in handsome style, the plates being always clear and good, and, in some instances, truly beautiful; while the letter press is graceful and piquant, worthy of Leigh Hunt, or of the writer on Domestic Architecture, in the Democratic Review, whose trenchant pen of admirable temper, in exposing architectural, as well as other kinds of, affectation and imposture, we have traced in several quarters, on this same subject.

Ecclesiastical Architecture, confessedly, stands at the head of the art; but cottage architecture, how much humbler it may be, is still a matter of universal importance. Since, for one glorious Temple erected to the Service of the Most High, hundreds of plain and small dwellings are needed, for the protection of man from the elements, for the sake of personal comfort and domestic happiness, for the cultivation of rural taste, and the indulgence of social enjoyment. To meet this want, and to enable even the poorest man (who is not utterly a pauper) to better himself, in the article of a residence; in a word, to unite the improvement of taste, with that in regard to convenience and health also; and, at the same time, to maintain a judicious economy of outlay in building—these are the peculiar objects of the Architect, which are set forth in a direct and manly style, pleasant to read, apart from the value of the matter it presents, from its freshness and idiomatic turns.

The above is the first number of the second (and concluding) volume of the Architect, and contains three short papers on Cottage Architecture, What to Build, Styles and Sites; and six plates, of Designs, ground plans, &c., with specifications; besides a neat wood cut, and lithograph, of the author's Residence on Staten Island.

I.

A SUMMER IN SCOTLAND. *By Jacob Abbott.* 12mo. pp. 331. New York: Harper & Brothers.

A very beautiful volume, illustrated with engravings; and withal a very readable one. Mr. A. is led occasionally to touch on ecclesiastical matters, and in so doing, displays less of the bitterness of the Puritan than any other writer of his school, whom we have lately met with. Indeed, his whole tone of remark, on such points, is singularly fair and amiable. Of course he does not see things with the eye of a Churchman, though we doubt whether we ourselves could have been quite so patient under the treatment which he received in Yorkminster, from an official of the Cathedral.

A MANUAL OF DEVOTION FOR CONFIRMATION AND first Communion. By the author of "Steps to the Altar." First American edition. Edited by a Presbyter of the Church. 18mo. pp. 103. New York: Stanford & Swords. 1848.

"Steps to the Altar," appeared in an American dress from the same publishing house, a short time since. We have a notice of it on hand, from a friend, which will appear in our next. This volume appears under the sanction of an able and faithful Pastor, who assures us that he has carefully examined it, making a very few alterations, and additions; and that he deems it the very best work of the kind he has seen. A hasty perusal leads us to concur in this opinion. It differs from most books on Confirmation, in being almost exclusively practical and devotional in its character, containing besides, two Addresses, Prayers, Meditions, and Questions for self-examination for the week preceding, and the two days subsequent to, the reception of the Holy Rite. It is not, therefore, designed to supersede the use, for instance, of Bishop Hobart's admirable little work, "The Candidate for Confirmation Instructed," published by the Protestant Episcopal Tract Society, and which enters into the Scriptural and Patristic Argument upon the subject, but to be used in connexion with such works. The volume is neatly got up; and the Publishers deserve the thanks of good Churchmen for issuing another manual of sound catholic—Hobart—teaching.

THE DEVOUT CHURCHMAN'S COMPANION; or a faithful guide in Prayer, Meditation, and the Reception of the Holy Eucharist. Edited by Rev. W. H. ODENHEIMER, A. M., Rector of St. Peter's Church, Philadelphia: author of Young Churchman Catechised, &c., &c. New York: Stanford & Swords, 139 Broadway. 1848.

We are always glad to receive a work with Mr. Odenheimer's name on the title page, whether as author or editor; for we are sure of finding something that has in view an immediate practical end, and is well fitted for its attainment. Few parochial clergymen have labored so much, and so successfully, in this way His "Young Churchman Catechised," and "The true Catholic no Romanist," are books singularly well adapted to ground the young in the rudiments of Christian doctrine; and in this edition of the devotional works of Bishop Wilson, we see the same practical talent applied to the cultivation of the habits of the inward Christian life. As a manual of devotion, for the use of private Christians, we would recommend this edition of Bishop Wilson, in preference to any other: it contains the Sacra Privata, the Communion Service, and the Family and Private Prayers: the facilities which the editor has provided for its use, are succinctly set forth in his preface, which we annex:—

It will be all that the editor of the present work contemplates, should the attempt to arrange the accompanying devotional treatises, for more convenient and familiar reading, serve to make them a constant companion to the devout soul in those hours when it is nearest God, and thus aid, in an unobtrusive way, the spread of sound and healthy principles in practical religion. Although there are many valuable devotional treatises already in use, it is nevertheless believed that a place will not be denied to the prayers and meditations of such a man as Bishop Wilson; but thatrather, encouragement will be given to every effort to spread, in a popular form, the evangelical productions of one, of whom the world was not worthy.

As to the Lord Bishop of Sodor and Man, it is confidently anticipated that there are few into whose hands this book will fall, who do not know him, and love him in their 'heart of hearts.'

In the beautiful language of the learned Editor of the English Reprint of the Sacra Privata entire,* 'No words are necessary to introduce the name of Bishop Wilson to the members of that Church, of which he was, in his day, and has been since, in sacred language, "a burning and a shining light." Burning indeed and shining, like the Baptist, in an evil time, he seemed as if a beacon lighted on his small island, to show what his Lord and Saviour could do in spite of man;—how He could, at will, make for Himself a dwelling place upon the waves, and garden in the barren sea; and, when a nation had fallen into his enemies' hands, could preach to it even off its shores, and be nigh at hand, when they would fain leave Him "not so much as to set his foot on."

The life of this truly Apostolic Bishop, abounds in so much that is calculated to show how great a blessing God gives when he sends a faithful Bishop among us, that a sketch of his life, from his memoirs, accompanies the present edition.

In re-arranging the Sacra Privata and Introduction to the Lord's Supper, (two works whose superior claims have been established by the universal consent of the wise and good,) the effort has been made to meet a practical difficulty in a practical way.

An extract from the preface to the English edition, will show the difficulty. "The pious reader (says the English editor) will find these Meditations and Prayers *too long, according to the present division of them*, which there is no occasion to adhere to. He may take them up and lay them down at his own discretion."

In this extract, the *length* of the devotional portions is stated as a difficulty, but the recommendation of the English Editor certainly does not remove it. It has, therefore, been the design of the present Editor, to make such a division of the Sacra Privata, as will materially, if not entirely, remedy this "difficulty;" and, for this purpose, there will be found portions to be read three times a day, thus securing the weekly perusal of the whole work. Guided by the same principles, the several sections on the subject of the Holy Eucharist, prefixed to the Order for its administration, have been arranged, (and suitably pointed out by the printing,) so as to be read through the week before Communion, a section being read every morning and evening.

In the opinion of the Editor, these sections contain information and advice, better calculated to prepare the mind and heart for the due understanding and proper reception of this most blessed sacrament, than any treatise on the subject which has ever appeared. And the observations which accompany the Order for the administration of the Lord's Supper, are, beyond question, so superior to any which are found in the ordinary manuals in use, that they should place this work of Bishop Wilson in the hands of every communicant. The care bestowed by the good Bishop on the preparatory of the work for the Communion, is well expressed by himself:

"I have, in the following papers, endeavored to make this holy ordinance, and the duties required, as plain as may be to the meanest capacity.

"And I hope I have taken care, as on one hand not to flatter sinners, so, on the other,—not to fill the minds of young people with unnecessary fears and scruples, or with the difficulties of a due preparation, with respect to a duty which ought to be the practice of their whole lives: as if nobody ought to go to this Sacrament, but such as are as perfect as ever they hope to be.

"I have, therefore, in these short devotions, consulted both the capacities and tempers of *young communicants, for whose use this is chiefly intended*, who are apt to be impatient, and weary of longer prayers.

"Having observed, with concern, how often people distract themselves with turning to other books of devotions, when they should attend to the public service of the Church; to prevent this, I have added the whole Communion Service,† with such short *observations, prayers, ejaculations*, &c. as may be proper to help devout minds without diverting them from the duty they are about.

"And the *observations* upon the *Rubricks*, upon the *Commandments*, and *Warnings*, &c., which should be consulted at home, will be of use to show those of our Communion, how well the Church has provided for the *instruction, edification*, and *salvation* of all her members.

"In short, there is nothing wanting to make this *holy ordinance* to be reverenced, and closed with, by all persons, and upon all occasions, but a true understanding of its meaning, and the blessings annexed to it: where this end is in any good measure attained, either by this or any other books on this subject, God will be greatly glorified."

To facilitate those who shall make use of the present Edition, there have been prepared two tables, which point out, at a glance, the several divisions for Prayer and Meditation, to be read at the different hours of the day, as also the several sections preparatory to the Order for the Lord's Supper. It was thought that the book might be made to commend itself yet more truly, as The Devout Churchman's Companion: for which purpose, there have been added The Collects of the Prayer Book, classified according to their subjects; and a similar classification of the Psalms of David. In all of which, the reader will be pleased to find merely a brief outline of what may be done in this department of aids to devotion.

The Editor now commends the work to all who love the Lord Jesus Christ in sincerity and truth; especially to the devout members of the Holy Church, in the highest order of whose Apostolic Priesthood, the author had his place; but above all to the blessing of that God, whose glory is sought to be promoted, by aiding the Christian, *living* as well as dying—that his "soul may return to him who gave it."

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* *i. e.* with the portions relating to the Clergy. The Edition entire has been reprinted in beautiful style, by the enterprising Appletons of New York.

† In this present Edition, the Communion Service has been adapted to that in use in the American Church.

A System of English Versification; Containing Rules for the Structure of the different kinds of Verse; illustrated by numerous examples from the best poets. By Erastus Everett, A. M. New York: Appleton & Co., 200 Broadway. Philadelphia: Geo. S. Appleton, 168 Chesnut-st. 1848.

"It is a matter of surprise," says the author in his preface, "to the foreign student, who attempts the study of English poetry, and the structure of its verse, to find that we have no work on which he can rely as authority on this subject. In the other modern languages, the most learned philologers have treated of the subject of versification in all its parts. In English alone, in a language which possesses a body of poetical literature more extensive, as well as more valuable, than any other modern language, not excepting the Italian, the student has no rules to guide him, but a few meagre and incorrect outlines appended to elementary text-books."

This statement, which we believe to be correct, makes it a matter of wonder that such a work as Mr. Everett has attempted had not been before given to the public. Of the importance of such a work, there cannot be two opinions; not only as a help in the art of versifying, which is a very inferior consideration, but as an introduction to the study of the English poets, its value must be great.

Mr. Everett has succeeded, we think, in supplying the desideratum which he has pointed out. He has been duly observant of system, and yet has relieved its technicalities with such beauty and variety of illustration, as to have produced a fresh and most readable book, and one which deserves the notice of miscellaneous readers, as well as students and professional teachers. We owe him our thanks for some just strictures in his preface, and interspersed through his work, which are designed to arrest innovations in our language; and could wish, for that reason, to have been saved from the perpetual use of *line* for *verse*, of *illy*, and other trifling solicisms, which would not be deserving of notice in a writer of less general propriety and elegance.

Ecclesiastical Mnemonika, or Aid to the Memory in storing a correct Knowledge of Ecclesiastical dates, &c., &c. By R. M. Abercrombie, Rector of St. Andrew's Church, and Church of the Intercession. New York: Spalding & Shepherd, 189 1-2 Broadway, 1848.

An unpretending but useful work. It contains a table of celebrated persons, their names alphabetically arranged, with a brief note of what is remarkable concerning them, and of the time and place of their birth and death; a similar table of memorable events; a table of inventions, discoveries, &c.; another of Nations converted to Christianity, noting the time of their conversion; another of heresies, controversies, orders and sects, noting their origin and distinctive marks; another of contemporaneous Kings, Popes, and Emperors; and several other tables and summaries which will be found equally convenient for reference.

Beza's Latin New Testament. 12mo. Philadelphia and New York: Appletons.

A very nice edition of a standard work, designed, in part, for schools. It is really a pleasure to look at and handle the Appletons' books—they are so well printed, so neat in their appearance and, what is of great importance in school books, and volumes in constant use, so well bound. We have another specimen lying on our table, "Ollendorff's New Method of Learning to Read, and Write, and Speak Spanish," edited by Professors Velazquez and Simonne, which is to be followed by a New Spanish Reader.

The Christian Year. Philadelphia and New York: Appletons. 12mo. 1848.

We were not a little surprised, though exceedingly gratified, at seeing a new and beautiful edition of our old favorite laid upon our table. We doubt not that the enterprising Publisher will find a ready sale for it. Of late it has been very difficult to find copies of Keble; and the two last American Editions were of inferior quality. When a work has passed through more than *thirty* editions, and has been made by thousands a companion to their Prayer Books, it is too late to praise it. Keble's last work, "Lyra Innocentium," though it can never rival his "Christian Year," is still worthy of a place near it. Two additional extracts from it, appear in our columns, this week.

We have also to acknowledge the receipt of Nos. 40 and 41 of the "Pictorial History of England," from Messrs. Harper; of "Littell's Living Age," No. 199, from Berford & Co.; of "The Illustrated Life of General Scott"—not a mere catch-penny thing, but an abridgment of Mr. Mansfield's larger work—from Barnes & Co.; of "Considerations respecting the Lawfulness of War," issued by the New York Yearly Meeting of Friends—and of Professor Stuart's "Scriptural View of the Wine Question," which we think may perhaps turn out not to be quite so Scriptural as the Professor imagines. To the two last named we may refer hereafter.

Assuring our respected brother, the Rector of St. Mark's, Williamsburgh, of our deep sympathy with him in his bereavement, we acknowledge, also, the receipt of the pamphlet, published at the request of his Wardens and Vestrymen, containing the Discourses pronounced on the occasion of the decease of Mrs. Haskin's, and not further intrude upon the sacredness of private and parochial grief.

Foreign Intelligence.

Canada.—*University of King's College, Toronto.*—We lately announced the appointment of the Rev. Dr. McCaul to the Presidency of this Institution, to fill the vacancy occasioned by the resignation of the Bishop of Toronto. Dr. McCaul has been for several years the Vice President, and enjoys a high reputation for talent, scholarship, and efficiency. The commencement, which, in consequence of the vacancy in the Presidency, had been postponed from October last, took place on Friday, the 11th of February, when the degree of B.C.L., was conferred on seven gentlemen, and that of B.A., on six.

After the Convocation, the graduates, and undergraduates, repaired to the residence of the Lord Bishop, and presented him with an address, expressive of their feelings, on his retiring from the Presidency; to which the Bishop returned an impressive and admirable reply.

The next day—Saturday—the Bishop visited, by invitation, Upper Canada College—the preparatory school of the University—attended by his Chaplain, Rev. H. I. Grassett, when an address was read to him by the Principal, on behalf of himself and the Masters, in the presence of the pupils, and of a considerable number of the inhabitants of the city.

On the Wednesday following, the Vice Chancellor of the University—Dr. McCaul—the Proctors, Dr. Beaven and Mr. Croft, proceeded to the Bishop's residence, to present the address of the House of Convocation, on his Lordship's retirement from the office of President.

It is very pleasing to observe these testimonies of respect and confidence, towards the venerable Bishop, —whose name is identified with all that is sound in principle, and who has so manfully, and unflinchingly contended for the truth of God, as witnessted to, by the Church of the Redeemer.

In regard to his successor in the Presidency, the editor of the Church expresses it as his sanguine hope and persuasion, that his administration will accomplish for the University—with guidance and aid from on high—all that human skill and perseverance can effect, in times which, he fears, are likely to prove stormy and perplexing.

Stamford.—The Church of St. John the Evangelist, in the village of Stamford, Canada, near the Falls of Niagara, having been recently, thoroughly repaired and beautified, was re-opened for Divine Service, on Sunday morning, January 30. The service was performed by the Rev. T. B. Fuller.

England.—*Law Decision.*—The London Observer states, that it has been recently decided by Lord Denman and the other Judges of the Court of Queen's Bench, that, according to the law of England, *a marriage with the sister of a deceased wife*, is absolutely null and void; and as matter of course, all the children of such a marriage are illegitimate.

France.—*State of Crime.*—In the course of the year 1847, the Courts of Assize of France pronounced sixty-seven condemnations to death, of which forty-three were for the crime of assassination, eight for murder and robbery, five for poisoning, four for parricide, three for infanticide, three for wilful fire-raising, and one for aggravated assault and wounding. During the same period, the councils of war established in France and Algiers, pronounced 102 capital condemnations, of which eighty-two were for assault on superiors, twelve for assassination, eight for desertion. The medium of crimes against the person and against property in France, varies annually from 5,000 to 6,000. The number of accused is generally from 7,000 to 8,000, of which about one-third are acquitted. Correctional offences are much more numerous. During the year 1847, 77,000 cases, including 98,000 persons accused, were brought before the tribunals *de premiere instance*, of whom 23,000 were acquitted. The number of accidental deaths recorded during the same period, amounts to 7,400, of which 3,000 were drowned, 600 were killed by carriage accidents, 400 by the fall of earth, 200 by the immoderate usage of alcoholic liquors, eighty by lightning, fourteen by railway accidents, &c. The number of suicides, 3,000, of which two-thirds are males. The greater number committed suicide by strangulation, submersion, or asphyxia, and very few by poison. The greatest number of suicides occurred in the months of May, June, and July.

New South Wales.—*Cathedral of St. Andrew, Sydney.*—Sydney, the metropolis of Australia, is situate on the south side of Port Jackson, a harbor, for extent and security, surpassed by scarcely any other in the world. It derived its name from Lord Sydney, Secretary of State for the Colonies, when formal possession was taken of Australia as a dependency of the British Empire. Entering the harbor from the Pacific Ocean, by a passage nearly two miles in breadth, between lofty and noble headlands, the voyager has still to pass a distance of several miles before he arrives at Queen's Wharf, and lands at Sydney. The scenery which presents itself between the headlands and the city is very pleasing. The various promontories are crowned with handsome mansions, and surrounding groves and lawns. Neat cottages peep here and there from among the trees on the wooded shores.

The site of Sydney itself, judiciously chosen, is most picturesque, extending over one slightly elevated hill, through the intervening valley, to another eminence. Sixty years ago, dense and silent forests flourished on these shores. Now on the same spot there rises a noble city, with wide and spacious streets, running, for the most part, in parallel lines, and intersected by others at right angles, having, at its feet, a series of warehouses and wharfs, to which, from the great depth of water, ships of the largest burden can approach to discharge their cargoes. The population is computed at between thirty-five and forty thousand souls, of whom rather more than half are members of the Church of England. There are four churches belonging to the English Communion.

The continent of Australia, with its dependencies, was erected into a diocese of the English Church on the 18th of January, 1836; and Dr. William Grant Broughton, who had been for some years Archdeacon of New South Wales, was consecrated on the 14th of February, in the same year, as its first bishop, by the Archbishop of Canterbury, assisted by the bishops of London, Winchester, and Gloucester. This extensive diocese has since been divided into the Sees of Sydney, New Zealand, Tasmania, Newcastle, Melbourne, and Adelaide, the See of Sydney being that of the Metropolitan. Soon after the arrival of bishop Broughton at Sydney, a cathedral church, to be dedicated in honor of St. Andrew, was commenced, the corner-stone being laid by His Excellency Lieutenant-General Bourke, K.C.B., the then Governor of the colony, on the 16th May, 1837. For three years the works advanced to a considerable extent. From that period till 1846, on account of the great commercial distress in the colony, they were suspended. In that year a desire was expressed by several of the inhabitants of Sydney, to attempt the completion of the church. A fresh architect was consequently appointed, and new estimates made. It was computed that £6000 would be sufficient for the purpose of finishing the edifice. This sum it was proposed to raise by 150 individuals subscribing or collecting, *in the colony*, £10 per annum each; so that £1500 might be expended in each year. At a meeting held on 26th of April, 1847, the Building Committee presented a Report, stating that the sum of £1500 *had* been subscribed during the past year, and that no decrease was expected during the three succeeding years. As, however, it has been considered expedient to enlarge the nave for the accommodation of a greater number of worshippers, and to erect two towers at the western end instead of one, as originally intended; and as the architect recommended the addition of a lantern tower rising from the junction of the nave and choir, a large additional expense of about £4000 must be incurred. The bishop, therefore, and the members of the Committee, have determined to appeal to the sympathies of churchmen in the mother country, in the hope that, by their aid, they may be enabled to complete the structure in a manner suitable to its dignity as the Cathedral of Sydney and the Metropolitan Church in Australasia. The dimensions of the cathedral will be, when completed, as follows:—The external length, from east to west, 178 feet; length of the transepts, from north to south, 116 feet; internally, the length of the nave to the entrance-door of the choir, will be 106 feet; and of the choir, from its entrance to the eastern window, 53 feet. The breadth of the nave and aisles will be 62 feet; and of the choir, with the screens, 37 feet. The height of the western tower will be 116 feet; of the lantern tower, 84 feet; and of the roof, 64 feet.

Domestic Intelligence.

New York.—*Church of the Holy Apostles, New York City.*—This Church, situated at the corner of Ninth Avenue and Twenty-seventh street, about one third of a mile beyond the Theological Seminary, and of which the Rev. Robert S. Howland, is Rector, was opened for public worship for the first time on Sunday morning last. Morning Prayer was said by the Rector, assisted in the Lessons by the Rev. Mr. Houghton, and in the Litany by the Rev. Mr. Preston. The Ante-communion service was said by the Rev. Professor Wilson, of the General Theological Seminary, the Rev. Dr. Berrian reading the Epistle. The sermon was preached by the Rector. The Church was again opened for service in the afternoon and evening, and will continue to be opened three times every Lord's day. The building will soon be entirely completed, and will then be consecrated. It is a neat brick structure, and, with its nave and arches, and clere-story windows inside, its stained glass, its lectern, its raised chancel, and marble altar, it has an exceedingly Church-like appearance.

Western New York.—From our exchanges we learn that the Bishop of Western New York has recently performed a series of highly interesting services in the flourishing city of Rochester. On Tuesday morning, the 15th ultimo, he consecrated to the service of the Ever Living God, Trinity Church, an edifice completed some months since, and occupied by the congregation, but being encumbered with debt, has, through the wisdom of the Vestry, remained unconsecrated until now. The instrument of donation was read by the Rev. Mr. Lee, of St. Luke's. The sentence of consecration was read by the Rector, the Rev. Mr. Cooper. Morning Prayer was said by the Rev. Dr. Van Ingen, of St. Paul's. The Rev. Mr Chipman, of St. Mark's, Le Roy, read the Lessons. The Ante-communion office was performed by the Bishop—the Rev. Mr. Bolles, of St. James's, Batavia, reading the Epistle, and the Rev. Mr. Lockwood, of Christ Church, Pittsford, reading the Gospel. The sermon was preached by the Bishop. In the evening of the same day the Bishop preached in St. Luke's.

On Wednesday morning the Bishop instituted into the rectorship of St. Luke's the Rev. Henry W. Lee, late a presbyter of the Diocese of Massachusetts. The Rev. Mr. Cooper, of Trinity, said Morning Prayers, and the Rev. Mr. Stryker, of Zion, East Bloomfield, read the Lessons. The keys were presented to the Rector by the Hon. Mr. Pitkin, Senior Warden.

After a sermon by the Bishop, the newly instituted Rector administered the Most Holy Sacrament of the Lord's Supper, in which he was assisted by Dr. Van Ingen.

On Wednesday evening, the Bishop administered confirmation to about 20 persons of St. Paul's parish, who at present worship in a basement room, while the church is rebuilding.

Thursday morning the Bishop instituted Rev. Mr. Cooper into the rectorship of Trinity. The Rev. Dr. Van Ingen, the Rev. Mr. Lee, and the Rev. Mr. Gallagher, of St. Peter's, Dansville, assisted in the services.

Since the foregoing was put in type, we have received the Gospel Messenger, from which we take the following:

On February 9th, in the morning, Bishop DeLancey preached in Grace Church, Lockport, and after the public catechising of the children by the Rector, made a brief address to the children and parents. Prayers were read by the Rev. Mr. Treadway, of Lewiston, assisted by the Rev. Mr. Stanley, who read the lessons.

In the evening, the Rev. Mr. Treadway read prayers, and the Rev. Mr. Coe of Medina, the lessons, and the Bishop preached; after which he confirmed fifteen persons, including one from St. Paul's Church, Lewiston. The confirmation preface was read by the Rector, the Rev. Mr. Platt.

On February 10th, the Bishop held an ordination in Christ Church, Lockport, and admitted Mr. Henry Budd Walbridge to the holy order of Deacons. Prayers were read by the Rev. Mr. Coe, of Medina. The candidate was presented by the Rev. Mr. Treadway. The Bishop preached the sermon, and administered the holy communion, assisted by the Rev. Mr. Stanley, and the Rev. Mr. Treadway. The Rev. Mr. Platt, and the Rev. Mr. Batcheller, Principal of the Lewiston Academy, were also present. On this occasion the Bishop also held a confirmation, and confirmed eight persons. The Rev. Mr. Stanley read the confirmation preface.

In the evening of the same day, at Christ Church, the Rev. Henry Stanley and Miss Rebecca W. C. Wood, were united in the holy bonds of matrimony, by the Bishop.

On Sunday, the 13th, in St. James's Church, Batavia, the Bishop preached both morning and afternoon.—Prayers were read by the Rev. Mr. Platt, of Lockport. In the afternoon the Bishop confirmed thirty persons, including one in private. The confirmation preface was read by the Rector, the Rev. Mr. Bolles. The Rev. Mr. Earnst, Principal of a Seminary at Batavia, was also present.

Maine.—*Ordination.*—On Friday, the 11th instant, at Christ Church, Gardiner, the Right Rev. Bishop Burgess admitted the Rev. Samuel Durborrow, minister of St. James's Church, Milford, and Missionary at Oldtown, to the holy order of the Priesthood. Morning Prayer was read by the Rev. Alexander Burgess, rector of St. Mark's Church, Augusta. The sermon was preached by the Bishop, from St. John x. 11—"The good shepherd giveth his life for the sheep." The candidate was presented by the Rev. Thomas H. Fales, Rector of St. Paul's Church, Brunswick; and the Rev. Messrs. Burgess and Fales assisted in the imposition of hands.—*Christian Witness.*

From the Portsmouth, N. H., Journal.

Consecration of St. John's Church.—That edifice, beautifully repaired, was solemnly consecrated to Almighty God, for holy purposes, on Wednesday morning, February 16th. It had not been before consecrated, because, at the time of its erection, in the year 1808, there was no Bishop in the Eastern States; and the service at its opening was performed by one who was only a presbyter, the Rev. James Morss. The recent alterations and improvements, and there being, by the Divine blessing, a Bishop over the Episcopal Churches of New Hampshire, certainly seemed to afford a fit pretext and reasonable ground for *now* doing what had not been done, and which every warm Episcopalian would wish should be done. The arrangements seemed to be well ordered.

A procession, consisting of the wardens and vestrymen of the church, with the Bishop in his Episcopal robes, and twelve clergymen in white surplices, was formed at the house of Col. Sherburne, and entered the church a few minutes before 11 o'clock. The Bishop and the clergy went up the aisle of the church to the communion table, repeating the 24th Psalm, alternately—the Bishop, one verse, and the clergy, the other. The wardens and vestrymen attended the clergy to the chancel. The wardens took their seats on the platform at the sides of the head of the middle aisle. Eleven of the clergy were seated within the rails of the altar. The wardens presented to the Bishop the official vote, signed by themselves and vestrymen, respectfully expressing their desire for the consecration of the church. After a voluntary on the organ, the Bishop proceeded to the service—in the course of which, the Rev. Dr. Burroughs read the following sentence of consecration:

DIOCESE OF NEW HAMPSHIRE.

In the name of God Amen.—Whereas it pleased Almighty God, in years long past, to put it into the hearts of his faithful servants, the people of the Parish of St John's Church, in the town of Portsmouth, in said Diocese, to build a house to the honor of his Great and Glorious name; and, of late time, to repair, improve, and adorn the same for the better conducting and more solemn effect of the holy offices of his Altar and Worship;

Whereas the officers of said Parish, the Rector, Wardens and Vestry, acting by lawful and canonical authority, have moved and requested that the said House be duly and publicly consecrated to Him, the most high God, according to the usages of the holy apostolic Church, in these United States.

Now, therefore, be it known, that I, Carlton Chase, by the Grace of God, Bishop of said Diocese of New Hampshire, in compliance with the request, so made, and in conformity to ancient usage, do, by virtue of my holy office, this day *dedicate and solemnly consecrate to God the Father, God the Son, and God the Holy Ghost, three persons in unity of Godhead*, and to the sacred purposes of the Gospel, this the aforesaid *House*, under the name of *St. John's Church*; forever separating it from all unhallowed, worldly, and common uses; and requiring and enjoining, that henceforth, it shall be wholly, truly, and exclusively devoted to the doctrines, discipline, and worship of the Protestant Episcopal Church in the United States of America.

In testimony whereof, I hereunto set my hand and the seal of my office, this sixteenth day of February, in the year of our Lord, one thousand eight hundred and forty-eight. Carlton Chase.

[L. S.]

At the conclusion of the consecration service was a voluntary on the organ, when several of the verses of the following oaiginal hymn were sung:

HYMN.

We praise Thee, for that love which, Lord,
To us this house has given;
And made it, for a course of years,
To saints the Gate of Heaven.

We prayed, when first its walls were reared,
That Thou wouldst take this shrine,
And make it the abode of prayer,
Praise, truth, and love divine.

That solemn prayer we now renew;
Before thy throne we bend;
On us, thy sinful worshippers,
Thy holy spirit send.

We consecrate this Church, O, God,
With fervent hearts, to Thee.
From all unholy purposes,
Oh, keep it ever free.

Bless Thou the altar, where the priest
The holiest rites performs,
And gives the healing blood of Christ
To mortal, sinful worms.

Bless those, who there confirmed shall feel
With faith, the Bishop's hands;
Bless those, who there love's vows shall send
In matrimony's bands.

Send from the pulpit heavenly truths,
And let those holy be,
Who from the sacred desk shall breathe
The blessed liturgy.

Bless thou the Font, let countless souls,
There wash'd, be born again;
Bless every pew, and worshipper,
This house shall e'er contain.

Bless the rich organ's notes, and all
Who praises here shall sing;
And fit us all, O. God! for heaven,
The Church of Christ, our king!

The Consecration service being finished, the Reverend Charles Mason, being the first to perform religious services in the Reading Desk, read the first part of the morning prayers to the lesson. The first lesson, from the eighth chapter of the first book of Kings, from verse 22 to verse 63, was read by the Rev. E. M. P. Wells. The Te Deum was chanted with great ability and spirit. The second lesson, from Hebrews, 10th chapter, verse 19 to verse 28, was read by the Rev. Thomas G. Salter. The Rev. Henry Burroughs continued the service of morning prayer to the litany; and that very impressive portion was read by the Rev. William Crosswell. Two verses from the 25th psalm were sung. The Bishop read the first part of the ante-communion service. The Rev. Dr. Eaton read the Epistle; and the Rev. Mr. Searle read the Gospel. The Rev. Dr. Burroughs read some of the sentences of the offertory; and there was a contribution.—This was followed by the administration of the Rite of Confirmation. The preface to that rite was read by Rev. Dr. Burroughs. The remaining part of the rite was performed by the Bishop, who confirmed eighteen persons. Then was sung the 100th Psalm; after which a discourse, relating to the annals of the Parish, from its earliest dawn to the present time, was delivered by the Rev. Dr. Burroughs. His text was in the second book of Chronicles, the eighth chapter and the sixteenth verse. "So the House of God was perfected." The Benediction was pronounced by the Bishop. Besides the clergymen, mentioned, who officiated in the service, there were also present the Rev. Thomas R. Lambert, the Rev. Edward A. Washburn, and the Rev. T. W. Shackleford. The weather was in every respect propitious: the music was most excellent: the house was compactly filled: and an uncommon reverence, interest and solemnity pervaded the audience.

Pennsylvania.—On Sunday morning last, Septuagesima, the Right Rev. the Bishop of Pennsylvania held an ordination in St. Stephen's Church, in this city, and admitted the Rev. George A. Durborrow to the Holy Order of Priests. Morning Prayer was said by the Rev. Dr. Williams, assisted in the Lessons by the Rev M. A. D'W. Howe of St. Luke's Church. The sermon was preached by the Bishop, and the candidate was presented by the Rev. Dr. Ducachet, rector of the parish. The following priests concurred with the Bishop in the laying on of hands. viz: the Rev. Dr. Williams, the Rev. Mr. Howe, the Rev. Richard D. Hall, the Rev. Samuel C. Stratton, the Rev. J. M. Douglass, the Rev. Robert Mitcheson, and the Rev. Dr. Ducachet.—*Banner of the Cross.*

The following description of Christ Church, Reading, Pa., is from the Reading Gazette:

We are happy to announce that the Episcopal Church of this city, which has been closed since May last, for the purpose of being enlarged and improved, was lately re-opened with appropriate religious services—the Bishop of the Diocese officiating. A friend has prepared for us the following full description of the improvements the edifice has undergone during this somewhat protracted interval, which, as a faithful chronicler of our city's progress in size, prosperity and consequent architectural embellishment, we cheerfully publish:

Christ Church, as it stood, was 40 by 50 feet in the clear, inside, with four two-light pointed windows on each side; a flat ceiling, and a square tower in the rear. It was decided by the Vestry, to take down the tower, and extend the building 23 feet 6 inches in depth, and the vestibule the width of the Church, thereby gaining about forty pews. To accomplish this with economy, and in a proper architectural style, an Architect was employed to furnish plans, and superintend the alteration. The style adopted is termed the *Early English Gothic*; the lancet heads of the side-windows agreeing with that style, it was but little expense to reduce them to the proper proportions. These windows are now painted in imitation of diamond lights of ground glass, with stained borders. The ceiling is inclined by being raised in the center 7 feet above the tie-beams, and represents an open roof, with moulded tie-beams, rafters, perlines, king and queen posts, filled in between the mullions with trefoiled heads. The spandrels formed by the wall pieces and curved braces under the tie-beams, are filled in with qua-trefoils, &c.—large semi-octagonal moulded corbels under each brace with qua-trefoils in each, and octagonal moulded pendants under each queen post, also a large cornice along the wall-plates.

All the above is stained a dark oak, the sheathing being a little lighter than the timbers.

The chancel is half the width of the Church, and eight feet deep, with a vestry on one side, and library on the other. The jambs are splayed, and the chancel arch decorated with the tooth moulding, and supported by semi-octagonal piers with foliated cap. The chancel-rail is supported by an arcade on columns, and stands between the piers. The triple window in the back, which is composed of leaden diamond sash, filled with rich stained and painted glass, (presented by Gen. *George M. Keim*,) This window is set on a corbel-table, which extends across the chancel, beneath which stands the communion table against the wall, with a purple cover, embroidered with a beautiful *Gloria* of gold. The Bishop's chair is on the right of the table. The pulpit is a neat octagonal design, on a stem, outside the chancel, opposite the north pier. The Lectern is a plain stand, with a double inclined book-board for Bible and Prayer-books, and placed opposite the south pier. The Font is of brown stone, large size,—an octagonal bowl, on a clustered shaft and round base, placed in front, and opposite the centre-division of the pews. Over the doors on each side of the chancel, are triple arched niches, enriched with columns, hood-moulds, and corbels, which will contain the Creed, and the Commandments. Over the vestibule is assigned the Organ loft and choir, the front of which is finished with an arcade on columns in oak, with crimson background. The pew ends are paneled with trefoil heads and shields in the panel, upon which the numbers are placed The pew ends and rails are painted oak, and the inside crimson, to match the cushions.

In publishing this description, we deem it proper to add, that the highest praise is due the Architect—*John E. Carver*, Esq.—who furnished the plan, and superintended the improvements of the Church. The work fully sustains his reputation as an Architect, and we freely commend him as among the first in his profession. His works are already known to the public, and for correct architectural design, and pure taste, cannot be excelled. The Church—or more properly, its interior—is now undoubtedly one of the most beautiful that can be found out of our large cities; and in commending the Architect, we must award due credit to the builders, Messrs. *Miller & Craig*, for the faithful manner in which they have carried out his designs. These gentlemen have already erected some of the most beautiful and ornamental buildings in our city, and it is to be hoped they will receive the full share of patronage they merit. We also notice the painting of the Church, by Messrs. *Durell & Seiling*, which is done in the most workmanlike manner. The ceiling and pews, painted and grained in imitation of oak, the work at the Chancel, and the painted windows, are all as perfect as is possible for art to reach. The Plasterers, Messrs. *Dempster & Fowler*, of Philadelphia, have executed their work in the best style.

The Baptismal Font, described above, was made by Messrs. *Greiner & Marsh*, of this city, and is pronounced by connoisseurs in art, a perfect model. As they are young men, just commencing business, we take pleasure in commending their really beautiful work, in the hope that our citizens will not neglect them.

In conclusion, we would say, that the gentlemen upon the Building Committee—particularly our friend *J. L. Stichter*, Esq—together with the Rector of the Church, deserve the hearty thanks of the congregation, for the indefatigable manner in which they attended to the burdensome duties of superintending the whole work upon the Church, as it progressed from day to day. They had much to look after, and have faithfully served the congregation, for whose benefit the improvements are designed.

Maryland.—The Rev. Alexander Shiras has resigned, in consequence of enfeebled health, the rectorship of St. John's, Georgetown, D. C., and the Rev. R. B. Claxton, of West Chester, Pa., has been invited to succeed him.—*Episcopal Recorder.*

North Carolina.—On Sunday, the 5th after Epiphany, the Bishop of North Carolina held a confirmation in Christ Church, Raleigh, when thirteen persons were admitted to that holy rite.

We have real pleasure in giving the following most beautiful and appropriate acknowledgment:

Valle Crucis.

Festival of the Purification of St. Mary the Virgin.

Rev. and Dear Brother,

Will you please to insert in the Banner the following acknowledgment?

"In behalf of the parish of the Holy Cross, at Valle Crusis, I hereby desire to acknowledge the very worthy gift of a beautiful silver service of holy vessels for the altar, from our Rev. Father the Bishop of New Jersey.

We trust that the memory of it will ever live in our hearts, for His sake for whom it was given; and our prayer shall be that he may find the Holy Sacrifice, his life and salvation, and behold the light of God's glory with joy in that day when he shall be called.

Our adorable Master grant him peace, health, and long life—for his earthly the celestial, for his perishable the imperishable, for his temporal the eternal. Amen.

Banner of the Cross.] W. G. French.

South Carolina.—Sunday, the 9th January, at St. Michael's Church, Charleston, the Rev. B. Johnson was admitted to the Holy Order of Priests. He was presented by the Rev. P. T. Keith, who preached the Sermon, and with Rev. Mr. Young concurred in "the laying on of hands."—*Charleston Cospel Messenger.*

Kentucky.—A Confirmation was held in Christ Church, Louisville, Ky., by the Bishop of the diocese, on Christmas Eve, when fourteen persons were confirmed. The youth of most of these persons is significant, we trust, of the gradual progress of correct principles in the West, in regard to the true nature and meaning of religion.—*Church Times.*

Clerical Changes.

The Rev. G. N. Slack has resigned the charge of Christ Church, Morristown, St. Lawrence county. His address for the present is No. 82 Frankfort street, New York.

The Rev. Breed Batcheller has been received into the Diocese of Western New York, from the Diocese of Pennsylvania, and has taken charge of the Academy at Lewiston.

Married,

In Easton, Pa., by the Rev. J. M. Rogers, on the 23d ult., the Rev. P. L. Jaques, Rector of St. Matthew's Hall, Port Colden, N. J., to Miss Henrietta P. Mattes of the former place.

At Pougl keepsie, on the 13th inst., Mr. John B. Hunter, of this city, to Miss Catharine Dubois, of the former place.

To Correspondents.

"Contributor," "M. N.," "R——n," "T." and "Phi," are received.

Notices.

ST. JOHN'S CHAPEL.

On Sunday morning a collection will be made in St. John's Chapel, in aid of the "*Protestant Episcopal Tract Society.*"—An institution of the Church, that has continued for 38 years to increase the number of its valuable Tracts on the Doctrines, Principles, and pure religion of the Church, and to dispense them gratuitously to all applicants needing them—to feeble parishes, to the poor, and those ignorant of the Divine precepts of the Gospel, for which they are eminently calculated. To the missionaries they are a most valuable assistant, they can be circulated to vast regions, where the voice of the preacher cannot extend, where they can be calmly read and studied, and the blessings they impart to the aged, the youth, in the closet, at the sick bed, or domestic fire side, may be known only to the God of their salvation.

The Society needs the liberality of Episcopalians, to enable a continuance and extension of the good work in which it is engaged, and it is hoped their bounty and Christian charity will be kindly bestowed.

New York, March 4, 1848.

At a meeting of the Missionary Committee of the Diocese of New York, the 15th of February, 1848, the following Stations and Missionaries were appointed for one year, from the 1st of April next:

Albany county—Cohoes, Rev. J. B. Gibson.
Columbia county—Claverack, Chatham Four Corners, and Valatie, Rev. Frederick T. Tiffany.
Delaware county—Walton and Hampden, Rev. John C. Brown.
Dutchess county—Clinton and parts adjacent.
Essex county—Keesville and Port Kent.
" " Ticonderoga.
Franklin county—Malone, Rev. H. S. Atwater.
Greene county—Oak Hill, Rev. Liberty A. Barrows.
" " Prattsville and Gilboa, Rev. Horace L. Edgar Pratt—from the 1st of January.
" " Windham and Lexington, Rev. Thomas S. Judd.
Herkimer county—Fairfield and Norway, Rev. Minot M. Wells.
Otsego county—Exeter, Rev. John Hughes.
" " Gilbertsville, Rev. Henry Peck.
" " Cherry Valley and Sharon Springs, Rev. Joseph Ransom.
Putnam county—Patterson, and North Salem, Westchester county.
Queens county—Cold Spring Harbor, Rev. David Brown,—from 1st of February.
" " South Oyster Bay, Rev. William A. Curtis.
St. Lawrence county—Canton.
" " Morris Town and Rossie,
" " Waddington and Norfolk, Rev. J. H. Hanson.
Suffolk county—Islip and Patchoque, Rev. William Everett, M D.
" " Sag Harbor, Rev. R. Whittingham, Jr.
" " Setauket, Rev. F. M. Noll.
Sullivan county—Monticello, Rev. Edward K. Fowler.
Ulster county—Esopus, Rev. J. J. Bowden.
" " Marlborough, Rev. Samuel Hawkesley.
Warren county—Chester.
" " Glens Falls and Luzerne.
Washington county—Fort Edward and Argyle.
" " Granville and Hampton, Rev. Moore Bingham.
" " Sandy Hill and Fort Ann, Rev. S. B. Bostwick.
" " White Hall.

CHURCH OF THE CRUCIFIXION,

Rev. J. F. Schroeder, D. D., Rector.

Divine Service in the morning, at 10 1-2; in the afternoon, at 3; and in the evening, at 7 1-2 o'clock. The services will continue to be held, for the present, at the Lyceum, in Broadway, near Prince street.

New York, March 4, 1848.

ST. PAUL'S COLLEGE,

College Point.

The next term of this Institution will commence on the 1st of March. Pupils are admitted into the Primary Department at the age of ten years—and into the collegiate classes whensoever they posses the requisite qualifications of learning. Application to be made to J. G. Barton, Rector. Feb. 19.—6t

Acknowledgments.

Foreign Missions.—Since his report of Feb. 22d, the Treasurer acknowledges the receipt of the following amounts:—

From All Hallow's parish, Worcester co, Va, half, 5 50; St John's ch, Georgetown, D C, for Africa, 30; S S, Miss'y. Soc'y. of same, for education of Lorenzo Thomas, Africa, 10; St Peter's, Baltimore, Md, anonymous, half, 5; do, for Africa, 1; S S, Christ ch, Hudson, N Y, ed. of a boy, Africa, to be called Cyrus Curtis, 20; anonymous, left at the mission rooms by a lady, 6; St Paul's ch, Burlington, Vt, 24; St Michael's, Litchfield, Ct, 15; do, for Gonstantinople, 5—20; Ch at Middletown, Va, for Africa, 4 05; Mrs A C R J, of same, for same, 5—9 05; Trinity ch, Norborne parish, Martinsburg, Va, for Africa and China, 4 50 of which is from Sunday school, 25; Frederick parish, Winchester, Va, Sewing Society, 2d payment, ed. of Lucy Balmain, Africa, 20; P Williams, Esq, of do, for Africa and Greece, 20—40; Camden parish, Danville, Va, 16; do, a lady, now at rest, 3—18; St Paul's, Cincinnati, O, from a lady, for China, 3; do, to be added to coll. made by Rev Mr West, Africa and China, 7 75; Grace ch, Albany, N Y, 4; Raleigh and Genito parish, Amelia and Powhattan cos, Va, 19; St Peter's ch, Drewsville, N H, half, 2 50; from ladies of Savannah, Ga, for the education of a child in Africa, 20; from Frederick, Md, for Mrs Hill's school, Greece, 20; do, for the education of Upton Beall, Africa, 20—40. Total, $309 05.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, February 29, 1848.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From Bible and Common Prayer Book Society of St John's ch, Salisbury, Ct, by Rev G H Nichols, 5; Clement Moore, LL. D, 2; Rev Dr Turner, 6; A R Cushman, 2—annual subscribers—10. Total amount, $15.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.

New York, February 29, 1848.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From R, 5; M S, 3, and a bundle of clothing; from a lady of the Ch of the Ascension, 5; a lady of St Mark's ch, 5, and a bundle of clothing; G, a bundle of clothing; H S, $10; J A McVickar, M.D, $2; by Thomas C Butler, Esq, from E R U, 5; by Messrs. Stanford & Swords, from an unknown friend, 20; W W B, 1; X L, $10; J D W, 30; Jacob R Le Roy, Esq, $25; by Mr Daniel Dana, jr, from a lady, $1, and a bundle of clothing; from C, "for the sick poor," $1; by Messrs. Stanford & Swords, from a "friend," $2.

He had hoped, from the mildness of the winter, that any special appeal, in behalf of the suffering and destitute, would be uncalled for, but the prevalence of sickness has made so many dependent, that the offerings received are altogether inadequate. Whole families, nurtured in the Church of our affections, exemplary in their lives, and prompt to avail themselves of any means of support in their power, have been unable to procure even necessary food. *Widowed mothers, relying entirely on their own exertions, with every child sick*, have presented a claim, which feelings of humanity could not resist. Will not the benevolent whom God has blessed, afford such relief as the exigency demands?

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford and Swords, 139 Broadway; or at 77 2d Avenue.

Lot Jones, 77 2d Avenue.

New York, February 29, 1848.

THE POOR.

Free Church of the Holy Evangelists.—The subscriber gratefully acknowledges the receipt of the following donations for the poor:

By the hands of Messrs. Standford & Swords, from a friend, 10; by the same, from S D W, 20; by the hands of Thomas C Butler, Esq, from E R U, $5.

Benj. Evans, 172 Broome street.

Further donations are much needed, they are respectfully asked—and will be thankfully received if left either with Messrs. Stanford & Swords, 139 Broadway; or 172 Broome street. February 29, 1848.

THE POOR.

St. Simon's *German Free Church.* The undersigned gratefully acknowledges the receipt of the following sums towards the support of the above church:

By the hands of Messrs. Stanford & Swords, from J D W, $20; for the poor and destitute, $10.

Further aid is *greatly* needed and earnestly solicited.

Donations of either money or clothing, will be thankfully received, and may be left with Messrs. Stanford & Swords, 139 Broadway, or with

THOMAS COOK, 276 Houston-st.

New York, February 15, 1848.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "The Fund for Aged and Infirm Clergymen," since his acknowledgement of 1st inst., the following contributions, viz:

From St John's ch, Ogdensburgh, Rev H R Peter's, 23; Trinity ch, Plattsburgh, Rev Thomas Mallaby, 9, Zion ch, Little Neck, Rev Marshall Whiting, 6; left at store of Messrs. Stanford & Swords, 2, Total amount, $40.

C N S Rowland, Treasurer
of the Convention P E Church, N. Y.
55 Water Street.

February 29, 1848.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 8th inst., the following contributions, viz:—

From St John's ch, Ogdensbnrgh, Rev H R Peters, 10; All Saints' ch, New York, Rev W E Eigenbrodt, monthly offerings, 50; St Stephen's ch, New York, Rev Dr Price, 59; St George's ch, Newburgh, Rev Dr Brown, 17 25. Total amount, $107 25.

C. N. S. Rowland, Treasurer,
February 29, 1848. 55 Water street.

P. E. Society for Promoting Religion and Learning, &c.—The subscriber respectfully acknowledges the receipt of the following sums, being contributions to the Education Fund of the Diocese:

From St Luke's ch, Brooklyn, Rev J W Diller, 5 84; Calvary ch, New York, Rev Mr Southard, 86 50; Grace ch, White Plains, Rev R W Harris, 10. Total, $102 34.

The above are the only contributions that have been received since October last; and in stating this, the Treasurer would respectfully but earnestly urge upon the attention of the clergy of the Diocese the fact that the ability of this Society to carry out what they have undertaken to perform, depends upon the contributions yet to be received from the various churches in the Diocese, and on which aid the Society has been led to rely from the unanimous action of the Convention, which authorized the present arrangement of the Missionary and Education Board.

James F. DePeyster, Treasurer,
New York, 22d Feb., 1848. 129 Front-st.

The subscriber gratefully acknowledges the receipt of a Bible, by the hands of Dr. S. R Johnson, from Messrs. Stanford & Swords, for the Bethel service at the Atlantic Dock, Brooklyn. E. Magee, Missionary.

Calendar.

MARCH.

5. Quinquagesima Sunday, or The next Sunday before Lent.
8. The first day of Lent, commonly called Ash Wednesday.—*Proper Psalms instead of the Psalms for the Day.—Proper Prayers* (printed after the Collect) *immediately before the General Thanksgiving, at Morning Prayer.*
12. First Sunday in Lent.
15. Ember Day.
17. Ember Day.
18. Ember Day.
19. Second Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
26. Third Sunday in Lent.

Advertisements.

HAWKSTONE:
A TALE OF AND FOR ENGLAND IN 184–.
FROM THE THIRD LONDON EDITION.
Edited by the Rev. Dr. Williams, of Schenectady.
2 vols. 12mo. $1 50.

"We have not, for years, found ourselves so deeply absorbed in the perusal of any work of fiction. A tale of more profound and sustained interest we have never met. The skill with which incident after incident is made to sustain the attention; and with which moral and religious truths, of the highest moment, are interwoven, without effort or affectation; the rich and exhaustless variety of thought, and imagery, and diction, which affords a continual relief and enjoyment—the exquisite beauty of its descriptions—the force and grandeur of its tragic incidents—and the high philosophy which breathes in every page, and brings out such a noble moral throughout—all appear to us to place this work on so high an elevation, that we should not find it easy to point to any work of fiction characterized by so great a combination of excellencies. Some of the scenes appear to us, not inferior in power to the very best of Walter Scott. The discovery by Margaret of Wheeler's wickedness; the escape of Villiers and Bentley from the destruction meditated by Pearce; the attack of the mob on the inn, and its defence by Villiers; the death of Wheeler; the recovery of the lost child by Villiers, and his repentance; have been, we think, very rarely equalled. Of the principles of the work, as an expression of Church principles, we cannot speak too highly. The comprehensiveness and depth of its views; the noble examples which it presents; the singular judgment with which it discriminates true Catholicism from Romanism; and the advice which it administers to some persons who have verged towards the Church of Rome; all render this work an invaluable resource to those who are attached to the Church, on the highest and purest principles."—*English Review.*

"There are two words in our language, the 'bans' of whose marriage we would solemnly 'forbid.' 'Religious' and 'novel,' are not merely paradoxical, but directly antagonistical; and religious novels, and novelties in religion, are alike objects to which we always give a wide berth. There is no general rule, however, without its exception: and as the Roman Cato could give character and respectability to the lowest office in the State, by assuming its duties, so even the religious novel may be raised from its deep degradation by the combined energies of a powerful intellect, a refined taste, an Anglo-Saxon common sense, a chastened, yet glowing, imagination, a keen, yet polished, irony, a profound, yet transparent, philosophy, a quiet, yet ardent, love for the Church, and a calm, yet devoted, piety. All these have united to give character to 'Hawkstone,' which has reached a third edition in England, and is soon, we are informed, to be republished in this country. It is an anonymous publication; but, unless there be two minds of precisely the same character and caliber, we cannot be mistaken when we claim for it the paternity of the learned and accomplished author of 'Christian Morals' and 'Christian Politics.'"—*Charleston Gospel Messenger.*

STANFORD & SWORDS,
March 4. 139 Broadway.

MARK WILTON; or, the Merchant's Clerk. By the Rev. Charles Tayler, author of "Lady Mary," "Records of a Good Man's Life," etc. 12mo. 75c.

"The pictures of individuals and families are so life-like, the various shades of character so finely and accurately drawn, that the reader's attention is rivetted from first to last. The narrative is autobiographical, and is written with such an air of candor, and interspersed with reflections so natural to the incidents, that it is really difficult to divest one's self of the impression that it is truth and not fiction. In one respect we think 'Mark Wilton' is even superior to the author's former productions—the fourfold phase of character exhibited in the narrative is preserved with astonishing fidelity and clearness. These are exemplified in the character of a family of high worldly integrity; of another, whose whole domestic discipline is regulated by the elevated precepts of Christian character; of a young man, a fellow clerk of Wilton's, remarkable for his decision and firmness of Christian character; and of Mark Wilton, easily seduced from virtue, lacking strength to resist example and vicious influences, often wandering far from rectitude, yet again impulsive for good when arrested in his downward path. The subordinate characters serve to make apparent these distinctions. We would that the book were carefully read by all for whom it is especially designed—the clerks in a great city."—*N. Y. Commercial Advertiser.*

Just published by
STANFORD & SWORDS, 139 Broadway.

JOURNAL OF GENERAL CONVENTION, 1847.
To which are appended the usual documents; a List of the Clergy; and the Constitution and Canons of the Church 8vo. 352 pages. 50 cents.

Constitution and Canons of the Church in the United States —Printed under the eye of the Secretary of the House of Clerical and Lay Deputies. General Convention. 8vo pamphlet, 76 pages. 25 cents.

Essay on Canon Law. To which is appended, an Index of the Canonical Code of the Primitive, Eastern, and Western Churches; and, also, a Digest of the Canon Law of the Church in the United States, with the Canons passed in 1847, by the Rev. W. H. Odenheimer, A. M. 12mo. pamphlet, 132 pages. 25 cents.

For sale at the Depository, No. 20 John street.
March 4.

FEBRUARY REPORT—The Mutual Benefit Life Insurance Company, office 11 Wall street, issued during the month of February, 1848, 165 new policies, viz:

To Merchants and Traders,	64	To Engineers,	4
" Clerks,	23	" Physicians,	4
" Mechanics,	20	" Clergymen,	3
" Manufacturers,	8	" Lawyers,	2
" Agents,	9	" Farmers,	2
" Ladies,	9	" U. S. Senator	1
" Hotel Keepers,	5	" Post Master,	1
" Sea Captains,	2	" Cashier of Bank	1
" Brokers,	2	" Other occupations	5

New Policies issued in February, 1848, 165

ROBERT L. PATTERSON, President.
BENJ. C MILLER, Secretary.
JOS. L. LORD, Agent.
JAMES STEWART, M.D., Medical Examiner—
at the office daily, from 2 to 3 o'clock.

N. B. That part of the 12th section of the charter, which limited the duration of the Company to 20 years, has been repealed. The Company now exists under a charter unlimited in its duration.
March 1—3w

FOR SALE.
ONE of the best PEWS in the Church of the Ascension No. 61, Middle Aisle, about half way up.
Apply to G. W. Burnham, 40 Clinton Place; or to the Sexton. March 4—8t$

ST. JOHN'S INSTITUTE,
Mount Alban, Georgetown Heights, D. C.
The Bishop of the Diocese, Visiter.
The Rev. Anthony Ten Broeck, A. M., Rector.
This Institution is very pleasantly situated, and in a remarkably healthy position. It commands a view of Washington, Georgetown, Alexandria, and the Potomac river, for several miles.
Applications for information respecting *terms*, &c., or for the admission of pupils, may be made to the Rector, Post Office address, "St. John's Institute, near Georgetown, D. C." March 4—10t

Poetry.

From Keble's Lyra Innocentium.

NAAMAN'S SERVANT.

" Who hath despised the day of small things ?"

" Who for the like of me will care ?"
So whispers many a mournful heart,
When, in the weary languid air,
For grief or scorn we pine apart.

So, haply, mused yon little maid,
From Israel's breezy mountains borne,
No more to rest in Sabbath shade,
Watching the free and wavy corn.

A captive now, and sold and bought,
In the proud Syrian's hall she waits,
Forgotten—such her moody thought—
Even as the worm beneath the gates.

But One who ne'er forgets is here :
He hath a word for thee to speak :
Oh serve Him yet in duteous fear,
And to thy Gentile lord be meek.

So shall the healing Name be known
By thee on many a heathen shore ;
And Naaman, on his chariot throne,
Wait humbly by Elisha's door.

By thee desponding lepers know
The sacred waters' sevenfold might :
Then wherefore sink in listless wo ?
Christ's poor and needy, claim your right !

Your heavenly right, to do and bear
All for His sake ; nor yield one sigh
To pining Doubt ; nor ask, " What care,
In the wide world, for such as I ?"

Ecclesiastical.

From the Journal of the General Convention.

REPORT ON THE STATE OF THE CHURCH.

The House of Clerical and Lay Deputies informs the House of Bishops, that it has received the View of the State of the Church herewith sent to the House of Bishops, drawn up by a committee appointed therefor, from the Journals of the different Diocesan Conventions since the last General Convention, together with such other papers, viz., Episcopal Charges, Addresses and Pastoral Letters, presented to the House of Clerical and Lay Deputies, as tend to throw light on the State of the Church in each Diocese, in compliance with Canon VIII. of 1841, whose Report has been agreed to by this House.

In transmitting this view of the Church, the House of Clerical and Lay Deputies solicit for the Church the prayers and blessings of the Bishops, and request that they will draw up, and cause to be published, a Pastoral Letter to the members of the Church.

Signed by order of the House of Clerical and Lay Deputies.

W. E. WYATT, *President.*

WM. COOPER MEAD, *Secretary.*

MAINE.—In reviewing the state of the Church in the Diocese of Maine, for the last three years, there is much to be noticed which serves to encourage us to greater effort in the future. Our borders have not, indeed, been enlarged to the extent of our wishes ; still there has been, in the Churches already established, a regular and healthy growth, promising permanency and much increased usefulness in time to come. One new Parish has been organized in a section of the State hitherto almost wholly destitute of any religious service ; and it is hoped, that here a Church building will be erected during the coming year.

Since the last General Convention, St. Paul's Church, Brunswick, has been completed and consecrated. Two Candidates for Orders have been ordained Deacons, and two Deacons have been advanced to the Priesthood. Seven Presbyters and three Deacons are regularly connected with the Diocese. Two hundred and eighty persons have been baptized—thirty-seven adults, and two hundred and forty-three infants. Ninety-eight persons have been confirmed. One hundred and sixty-four persons have been added to the Communion—eighty-eight have died or removed, leaving, at the Convention of the Diocese in July, 1847, five hundred and sixty Communicants. Ninety-six Sunday School Teachers, and six hundred and eighty-eight Scholars, are reported. Three Candidates for Holy Orders.

There have been raised for Domestic and Foreign Missions, $2,050 32 ; for Diocesan Missions, $900 ; for other benevolent purposes connected with the Church, $1,128 87.

No Parishes are vacant.

At a late Special Convention, George Burgess, D. D., of Connecticut, was unanimously elected Bishop of the Diocese. The Diocese look forward with hope, that, by the blessing of God upon complete organization and unity of effort, the Church will increase much in permanency and usefulness.

NEW-HAMPSHIRE.—The Church in this Diocese exhibits evidence of increased strength and improvement. We are, through the goodness of the Divine Head of the Church, chiefly indebted for such blessings to the fidelity, ability, and services of our highly valued Diocesan, who was consecrated at the last General Convention. Nor have there been wanting, on the part of the Clergy, a desire and activity to strengthen the Bishop's hands, and advance the welfare of the Church. Great harmony prevails in the Diocese ; and the Laity, as well as the Ministers, betray an earnest zeal to defend and regard our doctrines and discipline. There is much reason to hope, that our day of small things is likely to be succeeded by days of enlarged extension and prosperity of the Church among us.

There are thirteen Clergymen who are canonically resident in this Diocese, one of whom is a Bishop, ten are Priests, and two are Deacons. There are two Candidates for Orders, Mr. W. L. Childs and Mr. Ezra Jones, both of whom are students in the New York Theological Seminary.

Four persons have been ordained Deacons, and three persons have been ordained Priests. Ten Clergymen are Rectors or Ministers of parishes. The Rev. Roberrt Fowle, of Holderness, from old age and infirmity, is unable to perform any ministerial duties ; therefore, he still retains the Rectorship of his church, and no services are performed in it. The Rev. G. C. V. Eastman, resident at Rochester, has the charge of a School there : he has no parochial cure, but acts as a Missionary in the vicinity of the place of his residence. The Rev. Marcellus A. Herrick, Deacon, has no parish, and resides at Claremont. The Rev. Caleb Dow resides at Portsmouth, and temporarily officiates as Assistant at St. John's, in Portsmouth and at Salmon Falls. The latter parish is at present in a feeble state, and is the only vacant one in the Diocese. The number of parishes in this Diocese is eleven. Services have been occasionally performed at Keene and at Oxford ; and there is reason to hope that, ere long, Churches may be established in both these places. One Church has been consecrated ; one person, the Rev. D. R. Brewer, has taken letters dimissory to Rhode Island. The Rev. Thomas Leaver has taken letters dimissory from Rhode Island to this Diocese, and is settled at St. Paul's Church, Concord. The number of baptisms is 178 ; of Confirmations, 100 ; of Marriages, 91 ; of Funerals, 91 ; of Communicants, 515 ; of Sunday Scholars, 500 ; of Sunday School Teachers, 71 ; of Books in Sunday School and Parish Libraries, 1000 ; of Families, about 400 ; and the amount of contributions for Missionary and other religious purposes, the sum of 2,336 dollars.

VERMONT—The condition of the Church in this Diocese is, on the whole, encouraging, although no marked change has taken place since the last General Convention.

The number of Parishes have been nominally diminished, by striking from the list two, in which attempts have been made, prematurely, to establish the Church without sufficient foundation. The present number is 31. There are canonically connected with the Diocese, 19 Presbyters and two Deacons. The number of Families reported to the Diocesan Convention is 826, consisting of 2,583 persons.

There have been 339 Baptisms, of which 102 were adults, and 237 children ; Confirmed, 212 ; Marriages, 134 : Burials, 85 ; Communicants added, 220 ; present number, 1497.

One Church has been built and consecrated.

One person has been ordained to the Holy Order of Deacons, and five persons to that of Priests.

One Priest has been deposed from the Ministry under the 38th Canon, and two Presbyters have been removed by death.

As heretofore, the Church in this Diocese has suffered much by the frequency of changes in the Parochial Clergy.

There are four Churches vacant, which are able to sustain a Ministry, besides several organized parishes which are too weak as yet, and may be more properly regarded as Missionary ground.

It is believed, however, that some advance has been made throughout the Diocese generally, in a just appreciation of the principles of the Church, and that a considerable amount of prejudice against her has been gradually done away.

The following contributions have been made : Alms at the Holy Communion, $1,019 20 ; for Diocesan Missions, $482 66 ; for Domestic Missions, under the direction of the Board of Miissions, $412 61 ; Foreign Missions, $220 11 ; for the relief of aged and infirm Clergymen, $72, 76 ; and for other purposes, $2,323 63 ; amounting, in the whole, to $4,530 87.

MASSACHUSETTS.—The Church in this Diocese still exhibts the signs of growth.

Planted amidst intractable elements—by the side of institutions which are, on system, impatient of all distinctive claims—and obliged either to use or to oppose hereditary traits of character, which, though venerable and pious, are not of her own producing, our Church yet holds her difficult progress.

In spite of prejudices and competition, and objections to one and another of her peculiarities, and in spite, moreover, of grave evils, which have befallen or grown out of her, there has been no period of her history when her just merits have commended her so successfully to the New-England mind.

While the idle deride, and the judicious grieve at what they deem her weaknesses and her faults, there is not wanting a thoughtful class, to whom her conservatism seems a wholesome leaven among disorganizing elements ; and such occasionally come to her for that best boon of the social state, security.

Most of the parishes are supplied with settled Ministers, and new parishes are occasionally springing up in town and country. Their present number is sixty, and the increase during the three past years, ten. Within that time, seven new Churches have been consecrated ; and one decayed parish, originally endowed by the venerable Society in England for Propagating the Gospel, has been resuscitated and brought into promising action. It is worthy of remark, that a great improvement has recently been evinced in Church architecture. Seven Candidates for Orders have been ordained Deacons, and eleven Deacons admitted to Priest's Orders.

The whole number of Clergy is sixty-nine.

The Baptisms reported are 1,572, of which 228 were of adults ; Confirmations, 784 ; present number of Communicants, 4,715 ; Sunday School children, 2,649 ; Contributions for religious purposes, $56,563 10.

The Church has, with her increase, likewise, suffered loss in the death of the Rev. Samual Hassard, of Great Barrington, of whom it is not too much to say, the Diocese has no Minister more profoundly able and devout. His decease has left a chasm in her ranks and in her hearts, which will not readily be filled.

The Missionary operations within the Diocese are conducted by a Board, who, with the Bishop at their head, appoint the Missionaries and determine their salaries. Besides this body, there are three several associations of the Clergy, in different districts of the Diocese, who hold occasional meetings in the parishes of each district, and whose proper work it is to explore and designate to the Board, the untried fields of labor.

This plan of operation has been found to increase the Missionary zeal of the parishes, and is evidently capable of great efficiency.

Measures have been proposed, within the two past years, for the institution of a Diocesan Theological Seminary.

A generous endowment has been conditionally offered, but it is still a matter of doubt how far the conditions will be met.

Remembering the mercies, and bowing patiently to the sadnesses with which God has visited her, the Church in this Diocese cannot fail to prove her commission as a " light in the world, holding forth the Word of Life."

(To be continued.)

Miscellaneous.

THE WAY TO BE HAPPY.

A story is told of two travellers in Lapland, which throws more light upon the art of being happy than a whole volume of precepts and aphorisms. Upon a very cold day in winter, they were driving along in a sledge, wrapped up in furs from head to foot. Even their faces were mostly covered ; and you could see hardly anything but their eyebrows, and these were white and glistening with frost. At length they saw a poor man who had sunk down, benumbed and frozen, in the snow. 'We must stop and help him,' said one of the travellers. 'Stop and help him !' replied the other ; 'you will never think of stopping on such a day as this ! We are half frozen ourselves, and ought to be at our journey's end as soon as possible.' 'But I cannot leave this man to perish,' rejoined the more humane traveller ; 'I must go to his relief ;' and he stopped his sledge. 'Come,' said he, 'come help me to rouse him.' 'Not I,' replied the other, 'I have too much regard for my own life to expose myself to this freezing atmosphere any more than is necessary. I will sit here and keep myself as warm as I can, till you come back.' So saying, he resolutely kept his seat, while his companion hastened to the relief of the perishing man, whom they had providentially discovered. The ordinary means for restoring consciousness and activity were tried with complete success. But the kind-hearted traveller was so intent upon saving the life of a fellow creature, that he had forgotten his own exposure ; and what was the consequence ? Why, the very effort he had made to warm the stranger, warmed himself ! And thus he had a two-fold reward. He had the sweet consciousness of doing a benevolent act, and he also found himself glowing from head to foot, by reason of the exertions which he had made. And how was it with his companion, who had been so much afraid of exposing himself ? He was almost ready to freeze, notwithstanding the efforts he had been making to keep warm !

The lesson derived from this little incident is sufficiently obvious. We are all travellers to a distant country. At every step of our journey we find other travellers, who need our friendly aid. Nay, God has brought them around our path in great numbers ;—and, as far as the eye can reach, we see their dense and gloomy ranks. Now there are two ways of meeting these objects of Christian sympathy and brotherly regard. We can go forward with the stern purpose of a selfish and unloving spirit, saying, in reply to every appeal which is addressed to our feelings, 'Depart in peace ; be ye warmed and filled ;' or we can say, with the warm-hearted traveller, 'I cannot see this man perish ; I must hasten to his relief.' And the rule which we adopt for our guidance in such cases, will determine the question, whether we are to be happy or unhappy. The man who lives only for himself, cannot be happy. God does not smile upon him ; and his conscience will give him no peace. But he who forgets himself in his desire to do good, not only becomes a blessing to others, but opens a perpetual fountain of joy in his own bosom.—*Day-spring.*

INEFFICACY OF MERE MORAL PREACHING.

In view of such *mere moral preaching* as the celebrated Chalmers nobly confesses to have practised for many years, how inestimable appears the value of a Gospel Liturgy such as ours, through which the people are taught, and teach one another on their bended knees, all the great and saving doctrines of " Jesus Christ and Him Crucified." Nay, how dreadful is the thought, that " for upwards of twelve years," a people should be led by one whom they considered a true gospel minister, into such barren pastures as Dr. Chalmers says that he led the people of his charge ! From week to week—from year to year—he was unto them a mere teacher of morals, such as a heathen moralist might have been, never speaking to them of " Christ and the Church" as St. Paul would have done—as our blessed Liturgy always does !

At Kilmany, Dr. Chalmers seems to have received more serious and solemn impressions, as to his clerical duties ; for, in an address to the inhabitants of the parish, included in his tracts, there is the following remarkable passage :

And here I cannot but record the effect of an actual, though undesigned, experiment, which I prosecuted for upwards of twelve years among you. For the greater part of that time, I could expatiate on the meanness of dishonesty, on the villany of falsehood, on the despicable arts of calumny—in a word, upon all those deformities of character which awaken the natural indignation of the human heart against the pests and the disturbers of human society. Now, could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil speaker his censoriousness, and the liar his deviations from truth, I should have felt all the repose of one who had gotten his ultimate object. It never occurred to me, that all this might have been done, and yet every soul of every hearer have remained in full alienation from God ; and that even could I have established, in the bosom of one who stole, such a principle of abhorence, at the meanness of dishonesty, that he was prevailed upon to steal no more, he might still have retained a heart as completely unturned to God, and as totally unpossessed by a principle of love to Him, as before. In a word, though I might have made him a more upright and honorable man, I might have left him as destitute of the essence of religious principle as ever. But the interesting fact is, that during the whole of that period in which I made no attempt against the natural enmity of the mind to God, while I was inattentive to the way in which this enmity is dissolved, even by the free offer, on the one hand, and the believing acceptance, on the other, of the gospel of salvation ; while Christ, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver whom he has offended, was scarcely ever spoken of, or spoken of in such a way as stripped him of all the importance of his character and his offices—even at this time I certainly did press the reformations of honor, and truth, and integrity among my people ; but I never once heard of any such reformations having been effected among them. If there was anything at all brought about in this way, it was more than ever I got any account of. I am not sensible that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart in all its desires and affections from God ; it was not till reconciliation to him became the distinct and the prominent object of my ministerial exertions ; it was not till I took the Scriptural way of laying the method of reconciliation before them ; it was not till the free offer of forgiveness, through the blood of Christ, was urged upon their acceptance, and the Holy Spirit given, through the channel of Christ's mediatorship, to all who ask him, was set before them as the unceasing object of their dependence and their prayers ; it was not, in one word, till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interest with God and the concerns of its eternity, that I ever heard of any of those subordinate reformations which I aforetime made the earnest and the zealous, but, I am afraid, at the same time, the ultimate object of my earlier ministrations. Ye servants, whose scrupulous fidelity has now attracted the notice, and drawn forth, in my hearing, a delightful testimony, from your masters, what mischief you would have done, had your zeal for doctrines and sacraments been accompaniedby the sloth and the remissness, and what, in the prevailing tone of moral relaxation, is counted the allowable purloining, of your earlier days ! But a sense of your heavenly Master's eye has brought another influence to bear upon you ; and while you are thus striving to adorn the doctrine of God your Saviour in all things, you may, poor as you are, reclaim the great ones of the land to the acknowledgement of the faith. You have at least taught me, that, to preach Christ, is the only effective way of preaching morality in all its branches ; and out of your humble cottages have I gathered a lesson, which I pray God I may be enabled to carry, with all its simplicity, into a wider theatre, and to bring, with all the power of its subduing efficacy, upon the vices of a more crowded population.

From Chamber's Cyclopedia.

TRAVELS IN THE EAST, by the Rev. Horatio Southgate (1840,) describe the traveller's route through Greece, Turkey, Armenia, Koordistan, Persia, and Mesopotamia, and give a good account of the Mohamedan religion, and its rites and ceremonies. The following is a correction of a vulgar error :

RELIGIOUS STATES OF WOMEN IN THE MOHAMMEDAN SYSTEM.—The place which the Mohammedan system assigns to woman, in the other world, has often been wrongfully represented. It is not true, as has sometimes been reported, that Mohammedan teachers deny her admission to the felicities of Paradise. The doctrine of the Koran is, most plainly, that her destiny is to be determined in like manner with that of every accountable being ; and, according to the judgment passed upon her, is her reward, although nothing definite is said of the place which she is to occupy in Paradise. Mohammed speaks repeatedly of " believing women," commends them, and promises them the recompense which their good deeds deserve.

The regulations of the Sunneh are in accordance with the precepts of the Koran. So far is woman from being regarded, in these institutions, as a creature without a soul, that special allusion is frequently made to her, and particular directions given for her religious conduct. Respecting her observance of Ramazan, her ablutions, and many other matters, her duty is taught with a minuteness that borders on indecorous precision. She repeats the creed in dying, and like other Mussulmans, says, " In this faith I have lived, in this faith I die, and in this faith I hope to rise again." She is required to do everything of religious obligation, equally with men. The command to perform the pilgrimage to Mecca, extends to her.—In my journeys, I often met with women on their way to the Holy City. They may even undertake this journey without the consent of their husbands, whose authority in religious matters extends only to those acts of devotion which are not obligatory.

Women are not, indeed, allowed to be present in the mosques, at the time of public prayers ; but the reason is, not that they are regarded, like pagan females, as unsusceptible of religious sentiments, but because the meeting of the two sexes, in a sacred place, is supposed to be unfavorable to devotion. This, however, is an Oriental, not a Mohammedan prejudice. The custom is nearly the same among the Christians as among the Mussulmans. In the Greek churches, the females are separated from the males, and concealed behind a lattice ; and something of the same kind I have observed among the Christians of Mesopotamia.

From the Church Chronicle for December, 1847.

ENGLISH CHURCH IN ITALY.

In Rome, as is well known, the English service still continues to be performed in what was once a store-room, on the upper floor of a large building, outside the Porta del Popola. To this last circumstance more importance, we think, has been attached than it deserves. A more convenient situation certainly might be found, though not, perhaps, without difficulty. The building itself is extremely objectionable, as, independently of its very unecclesiastical character, both within and without, it is barely of sufficient size to contain the members who frequent it, even when inconveniently crowded. Various unsuccessful efforts have, it is said, been made, to purchase, or obtain permission to build, a more suitable Church or Chapel : we have heard it hinted, but we know not with what truth, that there has not been that unanimity in the endeavor which was likely to ensure success. We scarcely know whether it is not a matter of regret rather, than congratulation, that a large sum has recently been expended on the present edifice, as it seems to indicate a decision, on the part of the committee, to acquiesce, for a considerable time longer, in things as they are. Neither the Chapel, nor burial-ground are consecrated : the former, both on account of its unfitness in itself, as well as for other reasons ; the latter, as being the common property of all the Protestant bodies in Rome, not of the Church of England exclusively, nor confined to those who would consent to its consecration by an English Bishop. While bearing our willing testimony to the ability and discretion of the present chaplain, in his really difficult position—a position of which the difficulties have been much increased by the ill-judged and irregular conduct of some of the clergy who occasionally visit Rome—we are rejoiced to learn, that it has been determined to provide him an assistant. This arrangement, which the Bishop (of Gibraltar) has always been particularly anxious to bring about, will insure the continuance of the service throughout the year, it having been heretofore omitted during the four summer months.

At Naples, the Church, though handsomely fitted up and tolerably spacious, is, in fact, no more than a room in the Consul's house, and therefore remains unconsecrated. The burial-ground, however, was consecrated at the period of the Bishop's first visit to Italy.

At Florence, where, until lately, the accommodation was miserably insufficient, a new and much larger Church has been built within the last four years, owing, in no small measure, to the exertions of the Chaplain, the Rev. G. Robbins, whose untiring zeal has also contributed much toward the erection of Chapels, with houses for the Chaplains attached, at Pisa and Bagni di Lucca. These Chapels have all been consecrated ; that at Florence last year. The committee, and residents at Florence, have set an example, which it is much to be wished may be followed by other congregations, in placing the nomination of the Chaplain, on any future vacancy, in the hands of the Bishop of Gibraltar for the time being,—thus avoiding the serious inconveniences which resulted, in so many cases, from a division of opinion amongst the electors, giving rise to the usual evils of a contested election.

The only one of our Churches in Italy which has the appearance of an ecclesiastical structure externally, is that at Leghorn, which was so built in accordance with express permission of the Grand Duke of Tuscany, and has been consecrated, together with two burial-grounds—one within, the other without, the precincts of the town. We regret to learn, that dissentions and disputes have lately arisen there, not for the first time. The Free Church Presbyterians have established a Mission there : this, and some circumstances, as we are informed, connected with the recent appointment, or rather election, of a Chaplain, have not contributed to promote unanimity.

The remaining places in Italy, and the adjoining territory, to which there are Chaplains established, are Trieste, Genoa, and Nice, as well as at Palermo and Messina, which may be included as forming part of the Neapolitan dominions. Of these, the Chapel at Trieste is the only one consecrated ; at Genoa, Palermo, and Messina, the buildings in which the English service is performed, are only temporarily appropriated for the purpose. At the time of the Bishop's visit to Nice, where there are both a chapel and cemetery, difficulties were thrown in the way of their being consecrated—not, we believe, by the local authorities. We have also heard rumors of certain irregularities in the mode of conducting the services, and on some other points ; and of discussions taking place there, in consequence, which are little calculated to promote the interests of the Church of England in that quarter. We trust, however, that if the report be correct, the Bishop's friendly admonition will be received, as we have heard that it was on a former occasion, and with similarly beneficial results.

In addition to the places enumerated, the Bishop has been endeavoring to establish Chaplains at a few other towns ; amongst others, at Milan and Venice, where the number of English, especially at certain seasons, is considerable. The chief obstacle, it need scarcely be said, is, as usual, want of funds. There are hopes, however, that these will ultimately be supplied, partly by local subscriptions, partly, where there is no consul, by means to which we shall refer more particularly hereafter.

MUSIC.

Music is an emblem of the Church, and an engine of Her power, and an agent of Her purest benediction. It is Her Emblem—like light, as discord represents darkness and error. It is Her emblem—as subject to the minutest rules, not one of which must suffer even momentary infraction, and yet free to ten thousand ever-varied demonstrations of grandeur and of beauty, as occasion, or the place, may ask. It is Her emblem—as flinging wide its charms on every side, on every ear, but entering, savingly, soothingly, only into the desiring souls of the few. Great music and splendid pictures are among the things of the past whose mightiness abides undiminished. God-sent, it is enduring. More often consecrated than are the high energies of much other kindred genius, it gathers around itself pure and glorious associations, which the wicked cannot hide, which the vain can never break. He is not wholly lost who still loves music—the desire of moral, may grow out of natural, harmony. Nor is one utterly unhappy who remains susceptible to the power of music,—yielding it leave to do what it is well able, to correct suffering with a superior satisfaction and comfort, misfortune with the sense of a perfectness which passeth not away. The Church has constituted music a distinguished emissary of Her blessing,—making it a chief feature of all Her solemn services, and mingling it with all Her sweetest offices : and they do a serious wrong who neglect Her directions in this way : it seems to become a sort of other Sacrament, by which She implants feelings, and wins to herself wandering thoughts, and establishes an earnest oneness of many people, such as rites, addressed to the separate man, realize less vividly. The Sacramentality of the music of the Church, will be comprehended best by any who have been the lonest and the longest sad on account of the sorrows of the world.—*From " Rest in The Church."*

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Refer to the Rt. Rev. Bishop Potter, Rev. D. H. Macurdy, 128 North 12th st., Dr. C. Treichel, Custom-house, Robt. Ralston, Esq., No. 4 South Front st., Philad., and James C. Kempton, Esq., Manayunk.

August 28—eaw

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